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THE ARYAN PATH

Point out the "Way" — however dimly, and lost among the host — as does the evening star to those who tread their path in darkness.
—The Voice of the Silence

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"THUS HAVE I HEARD"—

HUMAN JUDGMENT AND DIVINE COMPENSATION

"LET the sins of the whole world fall upon me, that I may relieve man's misery and suffering."

THUS spake the Enlightened Buddha, the Compassionate One, the Sage of high heart and not only of philosophic mind. Destiny, suffering, sins, confuse mortal minds; and even students of logic, metaphysics and moral philosophy are bowled over, very often, when face to face with the work of Nemesis.

Joseph Addison is not only a master of English prose, but at times proves himself a practical philosopher of mystic insight. In *The Spectator* of the 13th of September, 1712, he writes an essay full of wise thoughts founded upon these words of Horace:—

Nec deus intersit, nisi dignus vindice nodus
Inciderit

(Neither should a god intervene, unless a knot befalls worthy of his interference.)

Addison writes:—

We cannot be guilty of a greater Act of Uncharitableness, than to interpret the Afflictions which befall our Neighbours, as *Punishments* and *Judgments*. It aggravates the Evil to him who suffers, when he looks upon himself as the Mark of Divine Vengeance, and abates the Compassion of those towards him, who regard him in so dreadful a Light. This Humour of turning every Misfortune into a Judgment, proceeds from wrong Notions of Religion, which, in its own Nature, produces Good-will towards Men, and puts the mildest Construction upon every Accident that befalls them. In this Case, therefore, it is not Religion that sours a Man's Temper, but it is his Temper that sours his Religion.

Among church-going persons there are hard-hearted and narrow-minded unjust men and women whose arbitrary self-righteousness is riveted on the misdemeanours of others. They are unfaithful to their Master, who demanded, "Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?"

Similarly, in the minds of many Indians who believe in the Law of Karma, suffering and error, justice and mercy, acts of men and curses or blessings of God and Gods, are so mixed up that confusion worse confounded results.

The first expression of man's real religion is in his belief in Karma or Nemesis—the nature of fate and the function of human free will. Whence suffering and what is its source? *Kismet?* Whence "accident" and "chance"? Whither the active man? Where do his pleasures take him? Have they lessons to teach? Or is learning only from affliction and agony? Can one be the maker of one's destiny and the master of one's fate? How can we rise above "this place of wrath and tears"? How many of our race and our civilization can assert with Henley:—

> It matters not how strait the gate,
> How charged with punishments the scroll,
> I am the master of my fate:
> I am the captain of my soul.

Addison in his essay castigates, and rightly, the habit of judging our neighbour, acquaintance or friend in the language of fault-finding and condemnation. He instances the gentlewoman who "is so good a Christian that whatever happens to her self is a Trial, and whatever happens to her Neighbour is a Judgment." He goes on to say:—

> I cannot but look upon this Manner of judging upon Misfortunes, not only to be very uncharitable, in regard to the Person whom they befall, but very presumptuous in regard to Him who is supposed to inflict them.

He refers in passing to God and Judgment Day from the then prevailing theological notions, but he lights perforce on a great fact of spiritual philosophy:—

> We are all involved in the same Calamities, and subject to the same Accidents; and when we see any one of the Species under any particular Oppression, we should look upon it as arising from the common Lot of humane Nature, rather than from the Guilt of the Person who suffers.

In the course of his discussion he gropes after an answer to the question: "What are Calamities and what are Blessings?"

> If we could look into the Effects of every Thing, we might be allowed to pronounce boldly upon Blessings and Judgments; but for a Man to

give his Opinion of what he sees but in Part, and in its Beginnings, is an unjustifiable Piece of Rashness and Folly.

Karma is merciful: it brings to the unjust judge the nemesis of revealing to him his own weaknesses, his own foibles, frailties and follies. Our very inner faith is shaken by the test of our own Karmic precipitations: we commit offences which we have not intended or planned; we omit to do the good that we have planned to do. The Wisdom of Karma, the Law which ever compensates, is a shield which has Justice for its one side and Mercy for its other; it protects us against "the bludgeonings of chance," and also it takes the offensive against "the Horror of the shade" and "the menace of the years."

The trials of the neophyte are the test of his faith and he may fail, as in the story told by Rabindranath Tagore:—

> There has been related in one of our Bengali epics the legend of a merchant who was a devout worshipper of Shiva the Good, the Pure,— Shiva who represents the principle of renunciation and the power of self-control. This man was perpetually persecuted by a deity, the fierce snake-goddess, who in order to divert his allegiance to herself inflicted the endless power of her malignance upon her victim. Through a series of failures, deaths and disasters he was at last compelled to acknowledge the superior merit of the divinity of frightfulness. The tragedy does not lie in the external fact of the transfer of homage from one shrine to the other, but in the moral defeat implied in the ascribing of a higher value of truth to the goddess of success,— the personification of unscrupulous egotism — rather than to the god of moral perfection.

On the other hand, the great drama of Job's bodily leprosy and soul-suffering reveals a lesson in Resignation leading to Redemption—"My redeemer liveth."

Judge not, condemn not, and it is added: "Forgive and ye shall be forgiven." The final way of paying Karmic debts to individual fellow men or to collective influences, national, racial, and even cosmic, is enshrined in the word "Forgiveness." In the "*Vana Parva*" of the *Mahabharata* this is said:—

> Strength might be vanquished by forgiveness; weakness might be vanquished by forgiveness; there is nothing which forgiveness cannot accomplish; therefore forgiveness is truly the strongest.

SHRAVAKA

RELIGIOUS ASPECTS OF CONTEMPORARY ENGLISH POETRY

[IN OUR DAYS, when soul-blighting materialism spreads so wide a shadow between us and the sun, it is heartening to have the evidence assembled by **Mr. K. W. Gransden** in this article that affirmative intimations of divinity, glimpses of higher values, are still caught by modern poets. The times seem sinister. There are, however, those who reject the contemporary counsels of despair on the strength of an inner assurance, dimly formulated but tenaciously held, that man is not what he seems, but an immortal pilgrim of eternity. The universal religious philosophy of Wisdom and Compassion, which is above all creedal formulations but has been proclaimed by all true Prophets, is echoed by the most sensitive among the poets who today as in all ages bear witness to the stirrings of the Divine in their own hearts.—ED.]

IN 1949 Dylan Thomas, who wrote "And death shall have no dominion," died in New York. He was perhaps the finest religious poet of our time; but in this article I shall deal only with poets who are alive and writing now; and, for reasons of space, not by any means with all of these.

After Thomas's death a reaction set in against passionately committed poetry. The nineteen-fifties saw the arrival of a group of poets — John Wain, Philip Larkin, Donald Davie and others — who have to some extent become identified in the public mind as the characteristic poets of our time, much as Auden, Spender and MacNeice symbolized the poetry of the politically committed thirties. But this new group — sometimes called "The Movement" — is notable for being uncommitted, both politically and spiritually. It derives much of its typical intellectual strictness from another poet of the thirties, William Empson, who advised us to "learn a style from a despair." "The Movement" is suspicious of all passion, all committedness. Its members are mostly academics, specialists in language and past literature. Their manifesto was an anthology called *New Lines* (Macmillan, 1956). The preface to this anthology contained the following observation:—

> This poetry . . . submits to no great system of theoretical constructs . . . it is free from both mystical and logical compulsions and — like modern philosophy — is empirical in its attitude to all that comes.

Among the most typical poems in this anthology is Donald Davie's "Rejoinder to a Critic." In this poem the poet turns away, appalled, from the horrors brought upon humanity in our time in the name of one

passionately held belief or another. For him, love and hate are equally suspect, obverse and reverse of the same common coin of man's constant inhumanity to man.

> "Alas, alas, who's injured by my love?"
> And recent history answers: Half Japan!
> Not love, but hate? Well, both are versions of
> The "feeling" that you dare me to. Be dumb!
> Appear concerned only to make it scan!
> How dare we now be anything but numb?

This kind of verse, with its careful rationalism, its refusal to take more than the necessary bare minimum for granted, its emphasis on techniques rather than on positive statements about man's life and his place in the universe, has its philosophical parallel in the contemporary movement known as logical positivism, which tries to restrict all its statements to that which can be verified, and avoids all metaphysical argument as in the linguistic sense meaningless.

But, although there is no doubt that certain aspects of the above poetry speak to the condition of contemporary England, it cannot claim to represent the beliefs, either as regards poetic technique or as regards wider and more general matters, of all those at present writing in this country. And recently there have been signs of a reaction the other way, a new desire to achieve some kind of emotional—and particularly religious—committedness. In verse, this reaction has perhaps been helped by the recent publication of the collected poems of two important poets of affirmation whose influence has grown steadily over the past decades, Dame Edith Sitwell and George Barker. And there have been similar reactions in prose, the most obvious example being Colin Wilson's *The Outsider* (Gollancz, 1956); this was a popular history of modern literature written from the anti-humanist, religious point of view, and praising those writers who have committed themselves to a positive faith and philosophy about man and the universe, and who have projected their whole being into this faith with an intensity beyond the power or inclination of many people today. In particular Colin Wilson paid attention to Dostoevski, whose passionate love of the despised and rejected, the outcasts of humanity, amounted to a positive identification of his art with the spiritual underworld of the human heart: an identification which drew its inspiration openly from the example of Christ.

This reaction against academic ironies and non-committedness is making itself felt in some of the most interesting poetry now being written in England. Soon after the publication of the anthology *New Lines*, there

appeared a sort of counter-anthology of poets outside "The Movement." This was called *Mavericks* (Editions Poetry and Poverty, 1957): a maverick is an unbranded animal, a rover, a free, masterless person. Mavericks by definition cannot form a school. They are voices crying in the wilderness, like all individual voices in a cautious, empirical and materialistic age.

But surely the religious poet does have a master? Yes, but not an earthly one. For him, the human and the divine cannot be confused, though the one may symbolize the other. It is significant that one of the best of the poets in *Mavericks*, Dannie Abse, has a poem called "Master":—

I move my mouth but Your new words I shout . . . .

You strike my shuddering keys so I must dance
mocked by the public, casual audience.
You jerk on wires and I fall or leap,
I have no tears of my own to weep.

Why did You choose me as Your instrument?
From pole to pole my hanging mind is rent
in two, a torn page nailed upon Your Cross,
a blankness for You to write in blood across.

You raise Your legs until they lift my feet.
With a white stick I walk Your sacred street
for when Your lights go on they make me blind.
Lord, if I flee, You are never far behind.

That is a fine example of a religious poem in the great English tradition of George Herbert or Francis Thompson. By acknowledging—perhaps in fear, almost in reluctance—the existence of God, the poet does not escape from the problems of our time, the problems of articulation and identity which beset the modern artist. On the contrary, he begins to understand these problems. The poet feels he is speaking with God's voice, weeping God's tears: in his writing he becomes an instrument of the Divine. The rationalist poet strikes a romantic pose of resignation, of seeing through the falsities of the emotional and phenomenal world. But the religious poet does not romanticize life. He believes that behind the façade at which it is so easy to sneer, behind the reservations and suspicions, there lies a deeper reality. His theme is not man in society but man alone in the universe, man as the symbol of all men, man in relation to God, forced to think about this relationship just because all others seem to have broken down, seem no longer trustworthy.

Another poet, one well known before the war, David Gascoyne, has recently published a long poem, originally written for broadcasting, called *Night Thoughts* (André Deutsch, 1956). In this poem night symbolizes the

darkness that has descended upon the soul of man in our time. The darkness and the silence of night also stand for "The Tyrant Negativity" which

> has usurped power and thrown
> Men's captive souls into the silent pit
> Of self-confounded Subjectivity.
> Immortal souls that know themselves to be
> Immortal souls have wings.
> But in that pit
> All doubt-blindfolded souls must fall like stones —
> Fall down without the power to cry out
> Unless inspired by Anguish.

That is a powerful statement of the predicament of man huddled and benighted in the darkness of our unreligious time. And in this darkness, man's fear—the kind of fear and lack of self-confidence which leads writers towards negativity and ironic uncommittedness—can be faced and an attempt made to define it.

> Fear of uncertainty and loss, fear of all change,
> Fear of all strangeness and all strangers ; and above all else the fear
> Of Love, of being loved, of being asked for love,
> Of being loved yet knowing one has no love to return ;
> Fear of forgiveness—
> Fear of that love which is so great it can forgive . . . .

The love described in that passage is at bottom religious love, the love-relation, in the religions of love such as Christianity, between God and man.

In the middle section of the poem Gascoyne shows how modern European man tries to escape from night into the false light of modern metropolitan life, the lights of advertisement, mass entertainment, all the pandemonium of dreams from which, at last, each of us must wake to find himself in the dark again, forced to come to terms with it, to find a solution for his isolation there in the dark, not in the false restless philosophies which may so easily, for a time, delude him.

In the final section, a moving prose-poem, we are made to understand that the darkness is not nothingness: it is the universal condition, the environment of man, that which he starts from. It is the individual alone who is nothing. And he remains nothing till he realizes this and learns to pray:—

> I raise my spellbound head and face to face with what I
> cannot name I worship and adore.

The poem ends in the prayer of modern intellectual man:—

O be the One, that I may never be alone in knowing that
I am. Let my lost loneliness be illusory. Allow to me
a part in Being, that I may thus be part of One and All.

The solution—in so far as it is proper to speak of solution—lies in the fact that we are all in the same predicament and are therefore "closer to one another than we realize." The fact that man can express his loneliness is the beginning of his understanding of it and his endurance of it. "I could not cry if I were in complete despair." This is a traditionally religious attitude, found in Christian poets like Donne: "I am involved in mankind."

The religious poet has no fear of emotion. For him, to shrink from love because it is the obverse of hate, or because of the crimes that have sometimes been committed in its name, is to shrink from humanity, to deny one's humanity, to try and stand aloof from one's own soul. The religious poet accepts the warring principles of love and hate as he accepts those of light and dark. They are the terms of existence. To quote another contemporary poet, Burns Singer, who has managed to keep an exact use of words without losing the power of passionate and affirmative statement, it is "fear that is life's negative." In his book *Still and All* (Secker and Warburg, 1957) Singer writes:—

Love listens and redeems. It is the sin
Knocking at some outlandish door within,
Or howling without hope that answer can
Receive it into innocence again . . . .

And Dame Edith Sitwell, whose later poetry contains some of the most impressive religious statements of our time, ends her "Song of the Dust" thus:—

If every grain of my dust should be a Satan—
If every atom of my heart were Lucifer—
If every drop of my blood were an Abaddon
— Yet should I love.

The contemporary religious poet is not orthodox. Like George Barker, he is often a rebel against the enslavement of man by the stupidities of pseudo-rationalism and false materialism; what he stands aloof from is not life, but the substitutes for life peddled by the conformist, who may pay lip-service to some creed for secondary motives, but who has no real sense of religion. Barker is perhaps the most self-revealing lyric poet now writing in English: his verse is often uneven, confused, overflowing with life; yet in the humility with which he continues the search for religious experience he sums up the "committed" poetry of our time:—

O dove whom I never knew and shall never know,
Lean over the sad water
Of my witnessing, and from your heavenly ruling
Prove that love is greater —

O dove whom I never knew and shall never know,
Greater than any
Enemy. And that, in the end, your advocation is stronger
Than men or money.

In our age, we cannot expect the poet to be a comforter: that patronizing role we can leave to the politician. The poet knows that comfort is a divine gift. He can only speak the truth as he feels it. He may shun traditional formulæ. He may not mention any Deity's name. No poet could better illustrate this than R. S. Thomas, the last poet I wish to mention. Thomas is a Welsh country parson and his book of poems, *Song at the Year's Turning* (Hart-Davis, 1955), has all the leanness, harshness and grimness of the poor, remote and bleak landscape and people he lives with. As a priest, it would be easy for Thomas to repeat the traditional formulæ of his religion. But, if he did, he would be a second-rate poet. Instead, he puts into his work all the struggles of inarticulate, non-intellectual twentieth-century man. He does not write for those who are satisfied and "saved," but for the ignorant, the unbelieving, the benighted, the great majority: —

To one kneeling down no word came,
Only the wind's song, saddening the lips
Of the grave saints, rigid in glass;
Or the dry whisper of unseen wings,
Bats not angels, in the high roof.

Was he balked by silence? He kneeled long,
And saw love in a dark crown
Of thorns blazing, and a winter tree
Golden with fruit of a man's body.

And T. S. Eliot wrote, "for us there is only the trying." The religious poet today does not claim to dispel the darkness, but tries to help himself —and so the reader—to see better in the dark, to get used to it.

K. W. GRANSDEN

ON THE PURSUIT OF TRUTH

[MANY will find themselves in agreement with the views asserted by **Mr. Roy Bridger** in this essay. He recognizes the necessity to stop the armaments race but warns against neglecting the positive challenge of improving production and the living conditions of the world's peasantries in favour of "drives" against this or that "ism."—ED.]

ACCORDING to a recently published biography, Joseph Conrad was at pains to correct the widely held impression that his main theme was the sea. The sea in all its moods, he asserted, was only the setting for his dramas, not their subject. So much for the "sea stories." Great writers need to be read, not classified. It may be convenient to label Bernard Shaw, for instance, a Socialist, but he was a lot more than that. What ironies, what terrifying running-down of ideas, arise from authors *not* being read! "I tell you that in the arts of life man invents nothing; but in the arts of death he outdoes Nature herself." Over half a century has passed since Shaw made the Devil in *Man and Superman* propound this sombre conundrum, yet today we are still calmly fitting electronic brains to guided missiles as if nothing had been said. Even the term "Superman," conceived as embodying those better mental and spiritual qualities towards which mankind must strive, is now identified with a comic-strip hero of gorilla physical strength and ultra-subhuman imbecility.

H. G. Wells is another writer who has suffered severely from classification. He once wrote a scientific fantasy called *The Shape of Things to Come,* an extravaganza on the theme of technological progress which is very generally believed to be a representative expression of faith. It would be pointless to deny that he was very greatly interested in possibilities in this direction. He was an exuberant person with a prolific imagination and a wonderful gift of making words run along together like an ocean current. But to say that he actually believed in everything he imagined is to take a very superficial view; and I am glad to have seen in a recent issue of *Encounter* an article by Anthony West giving a welcome re-appraisal of the Wellsian outlook. It is pointed out that Wells received a scientific education and that he "never fell into the fallacy of confusing the Darwinian conception of evolution with the idea of progress." *Mind at the End of its Tether,* his last work, was no last-minute wave of disappointment and pessimism. On the contrary, he realized from the beginning that the unfettered intellect would be at least as likely to lead to the Slave State as to anything else, to cruel and inhuman planned societies completely

indifferent to ethical values and human happiness:—

> I looked up with a start, and the sky had darkened now almost to blackness, and was thick with a gathering multitude of coldly watchful stars. I looked eastward, and the light of that shrivelled world was touched with a sombre bronze; westward, and the sun, robbed now by a thickening white mist of half its heat and splendour, was touching the crater rim, was sinking out of sight, and all the shrubs and jagged and tumbled rocks stood out against it in a bristling disorder of black shapes. Into the great lake of darkness westward a vast wreath of mist was sinking. A cold wind set all the crater shivering....Over me, around me, closing in on me, embracing me ever nearer, was the Eternal; that which was before the beginning, and that which triumphs over the end; that enormous void in which all light and life and being is but the thin and vanishing splendour of a falling star, the cold, the stillness, the silence — the infinite and final Night of space.

Thus falls night in *The First Men in the Moon,* unmistakable, incomparable Wells. But just because the *story* is so absorbing, there is a danger of missing the significance of some of the other ingredients of the parable. In lunar society specialization has reached its zenith. Many of the workers have actually been deformed physically to fit them for their specific functions; when not required, they are laid aside in induced coma until needed. Anthony West analyzes other early Wellsian romances to find in all of them a nagging fear of the inhumane possibilities of the liberated intellect coupled with technological mastery.

Conrad, Shaw, Wells—a cultivated chimpanzee from the Yerkes Laboratories could distinguish between their styles, but in essence what they are getting at is much the same. They match the dignity of the human being against the trials of circumstance—the rigours of the natural environment, the challenge of poverty, the follies of primitive emotional and mental processes. Primitive? So human nature is improvable? From some angles, yes, but it is not so much a question of the evolution in time of a new species as of living up to the present range and potentialities of the existing one. Just as physical well-being, even in the healthiest, cannot be maintained without constant day-to-day effort, so do the other human qualities need continual rallying from the drag towards inertia.

Aldous Huxley, another writer—and great educational force—has given us some wonderfully eloquent variations on this theme, embodying many a warning on the perils of unconsidered mechanical progress and runaway science. "After all," says Rampion in *Point Counter Point,* "the only truth that can be of any interest to us is a human truth. And to discover

that, you must look for it with the whole being, not with a specialized part of it. What the scientists are trying to get at is non-human truth... utterly irrelevant to ordinary human living." Incidentally, Huxley's next novel, the famous *Brave New World,* in which these dangerous tendencies are shown as having reached their logical conclusions, is another widely misunderstood book, for many people seem to have failed to detect the satirist behind the array of test-tubes and conditioning jars.

It is becoming fashionable today to think in terms of electronic computers. Professor Arnold Toynbee, the historian, is the latest to stress the limitations of what the human brain can tackle. In the days when history was visualized as consisting mainly of the intrigues of kings and barons, the historian had simply to follow the chessboard simplicity of a limited number of moves. With the development of so many other lines of enquiry, the old idea of history has been swept away. The historian's horizon, says Toynbee, has been extended to embrace "almost the entire gamut of human affairs." He is overwhelmed with statistics and reports flooding out from the archives of local government authorities, from scientific research centres and cultural institutions, from the files of business concerns and from the tireless typewriters of countless private individuals. Equipped with the palæolithic mental tool of his own intellect, the modern historian "has to try to cope with infinity." Mind still straining at its tether—and to what end? May not "Culture" sometimes be just as much a misleading abstraction as "Science"? When the end-product of the national drive is the hydrogen bomb, there must be something wrong in the calculations.

As far as Toynbee's own work is concerned, one has the impression repeatedly while reading *A Study of History* that there is a dimension missing, in spite of all the material available from the scientific research centres and cultural institutions. In *Adonis and the Alphabet,* Aldous Huxley's latest volume of essays, we find the impression confirmed and investigated. The long-range view of history is magnificent. The perspective of the rise and decline of whole civilizations is breathtaking. But, says Huxley, you will look in vain in the index for such down-to-earth references as "Deforestation" and ' Erosion." Or, to bring it nearer home, "Nutrition," "Health Treatment," "Sewage Disposal," and so on. In other words, you cannot see the trees for the wood. What is shown: the drama of history, the development of culture, cannot exist except by virtue of all the less spectacular but no less vital things which are not shown. Toynbee, it is true, recognizes the rise to ascendency of the Common Man. He suggests, possibly with some justification, that the centre of the new

popular culture has already shifted from Europe to America, and will shift again to the East, probably to China. But his Common Man does not strike me as four-square enough. He is visualized as a townsman, or near-townsman; and the townsman, however cultivated or scientifically-minded, can never be an enduring universal figure.

I would recommend, as particularly complementary to the rather heady preoccupations of *A Study of History*, a most informative new work called *Types of Rural Economy: Studies in World Agriculture*, by Professor René Dumont (Methuen, 45*s*.). The missing dimension in full force! The index of this work would keep Mr. Huxley intrigued for hours. Under "A," for instance, we find "Acorns" (they depend on them for human consumption in parts of Algeria) and "Agricultural area, decreases in" (Algeria is losing 250 acres *every day* through erosion and yet is having another 500 mouths to feed). "Deforestation" refers us back to, among many other places, Spain, where it has produced (in combination with severe overgrazing) some of the worst examples of erosion in the world—the "lunar landscapes" north of Almeria. "Manure" gets 31 references—now we're getting somewhere; civilizations may go on rising and declining as much as they please, but I am profoundly struck by the Common Countryman's almost universal inability to devise an efficient manurial system. No wonder he is in difficulties, for one of the first requirements of any type of rural economy is that it must keep its organic raw materials in effective circulation. Why, we even find manure being prized for its prestige value (Cameroons) rather than as a fertilizer:—

> I am old and shall soon die. Then when passers-by see this great dung-hill they will think of me and will say to themselves: "He was a great chief, for he must have had a great herd of cattle to leave such a pile of manure."

A cattle-yard was noted in the Chad Territory where manure had accumulated to a depth of three feet over a period of ten years. This area was formerly covered with forest; deforestation was succeeded by grass savanna, now swept every year by fires, leaving the ashes to be dispersed by wind.

The more favoured classes have done well enough out of science and culture, but the world's peasantries, at the foot of the social ladder, are pretty hard driven (Professor Dumont inclines towards the Left politically). They may be forced by the scarcity of land for fodder crops to spend hours cutting blades of grass hardly one inch long to feed their draught animals (Vietnam). They may have no more than one pound of husked rice for an hour and a quarter's work (Vietnam), as against the half-ton

of maize obtained by an American farmer for the same amount of work. They may have to collect all their water supplies in jugs (Andalusia), remove aphides by hand one at a time (Vietnam), take weeds home as perquisites (Algeria), make do with hoe blades worn down to one inch in width (French Equatorial Africa), let their youngest daughters die of hunger in a famine year (Algeria). They may work an eight-hour day for 1*s.* 8*d.* on the larger farms (Galicia), pay a tax to dig a well or plant a tree (Vietnam), carry out manure on a home-made stretcher for want of money to buy a wheelbarrow (Tuscany), burn straw for fuel and in consequence have to buy human excrement for manure (Vietnam), be subject to terms of imprisonment if their cultivations fall behind (Belgian Congo), face a reduction from thirty to twenty-three years' expectation of life (parts of India).

What should be done about it? A drive against "imperialism"? Or a drive against "Communism"? Both may start with genuine grievances, only to degenerate into slogan-shouting and militarism. The first essential necessity is to stop the armaments race. Modern weapons being what they are, there is no longer any question of a "just cause." The North African nomad believes that the only implement of cultivation worth troubling about is a box of matches; the modern statesman believes that the only product of real consequence is the guided missile. What follies! What enormous scope for improvement, not only in living conditions, but in awareness of human truth!

ROY BRIDGER

A person with a harsh voice was reciting the Koran in a loud tone. A good and holy man went up to him, and asked: "What is your monthly stipend?" He answered: "Nothing." "Then," asked the other, "why give yourself so much trouble?" He said: "I am reading for the sake of God." The good and holy man replied: "For God's sake do not read, *for if thou chantest the Koran after this manner, thou must cast a shade over the glory of Islam.*"

—SA'DI

FIELD-THEORETICAL APPROACHES TO PSI

[In this article **Dr. C. T. K. Chari** of the Madras Christian College, Tambaram, has attempted a popular handling of technical issues relating to parapsychological theory, on which his longer papers have appeared and are appearing in several journals in India and abroad. We share Dr. Chari's conviction that "a drastic overhaul of the philosophy of science" is needed for meeting the challenge of parapsychology. It can never fit into a materialistic frame. Might not the suggestive postulates of ancient Indian psychology and philosophy serve as the Ariadne's thread to guide Western investigators and theorizers out of the labyrinth in which so many seem to be wandering? — Ed.]

Four International Conferences arranged by the Parapsychology Foundation of New York City, one at Utrecht in 1953, two at Saint Paul de Vence in France in 1954, and one at Cambridge in 1955, have served to remind the scientific world that psi phenomena (various modes of "extra-sensory perception" and "psycho-kinesis") can no longer be dismissed with a shrug of the shoulders. It has become increasingly clear that "theory-building" must take some very unusual strides in the face of the staggering facts. My object in this article is to glance at some ambitious attempts to bring psi within the range of the "field" concepts which have come to prevail in more than one branch of scientific inquiry.

The "field" of classical physics may be likened to a kind of "stress" or "tension" existing in empty space and capable of acting on the objects which happen to be situated in the space occupied by the field. The electro-magnetic field reveals itself in "forces" acting on various electrically charged and magnetic objects. The classical field is described by one or several space-time functions satisfying certain equations, the so-called "field equations." Maxwell showed that, in empty space, electro-magnetic fields travel with the velocity of light. The strength of the classical field varies continuously, as we move from point to point. Einstein's theory of relativity generalizes the classical notion of the field. The quantum field, by contrast, is based on the existence of specific elementary particles with definite masses, spins, charges and interactions among themselves. Heisenberg's "uncertainty relation" and the statistical interpretation of phenomena govern the quantum field. The strength of the field at a point cannot be ascertained with any degree of accuracy that we may desire. The field energy can reveal itself only in the shape of discrete units. A distinctive type of elementary particle is associated with

each field; different types of interactions take place between various pairs of fields.

I have so far been speaking of physical fields. Kurt Lewin, J. F. Brown, MacKinnon and others, however, have contemplated extensions of the "field" concept to the psychological and social sciences. The "psychological field" is a mathematical (or quasi-mathematical) concept which is supposed to order psychological phenomena in much the same way as the concept of the gravitational field orders gravitational phenomena. Whereas, on the traditional "class-theory," behaviour is determined by membership in a class, according to the "field-theoretical" approach, behaviour is determined by the organization of the entire field. The geometrically conceived field, the relativistic field, the quantum field and the "psychological field" have all been invoked by enthusiasts in their search for a theoretical explanation of psi.

The hypothesis outlined by Dr. J. R. Smythies in an earlier number of this magazine (THE ARYAN PATH, November 1951, pp. 492-499), and commented on by me (THE ARYAN PATH, July 1952, pp. 312-317), would fall under the geometrically conceived field theories. The theory postulates functions in a multi-dimensional space-time. A "mind" or "psyche" extended in a "psychic space" is supposed to mediate between the ultimate "Self" or "Observer" and the brain extended in the three-dimensional physical space. Smythies regards all parapsychological phenomena as so many "energetic exchanges" between the psychic and the physical component spaces of his postulated n-dimensional space. Perceptual space, the space of mental imagery and hallucinatory spaces, he would characterize as "psychic spaces." I have touched on various difficulties confronting the hypothesis when we turn from the relatively simple cases of "experimental psi" to the intricate "spontaneous cases." It may be well to single out here three crucial difficulties.

In the first place, it is far from clear that "hallucinatory spaces" lend themselves to any consistent geometric treatment. Employing such diverse criteria as those referring to "levels of reality," "degrees of clouding," "phenomenal appearances," relations to "inner" and "outer" spaces, "intentions and acts," etc., experts have by no means settled the question whether phenomena arising at certain stages of mescaline intoxication should be called "hallucinations" or "pseudo-hallucinations." Some investigators hold that they are "pseudo-hallucinations" in Kandinsky's sense. Claude and Ey believe that mescaline produces an *osmose du réel et de l'imaginaire*. Ewald prefers to think that we are dealing with hallucinatory, dreamlike states occurring in "a kind of delirium without clouding of

consciousness." The difficulties in even classifying the phenomena make the entire hypothesis of "psychic spaces" a little too premature.

A second difficulty should be noticed. The reduplication of objects and the alterations in their size and form occurring in visual hallucinations can be matched by some phenomena occurring in the somato-sensory sphere, *e.g.*, the subject may feel several arms growing from his shoulder; Forster felt a net similar to a "cobweb" on his tongue; Serko had the sensation that his legs consisted of "spirals." The involvement of different senses and the occurrence of the same hallucinatory "form constants" ("cobweb," "lattice," "tunnel," etc.) in ætiologically different states suggest, according to an authority like Klüver, that theories stressing "peripheral" *or* "central" factors are too simple while theories postulating an "interaction of factors" remain "in the present state of knowledge a vague assertion." Smythies utilizes the analogy of a "scanning mechanism" thrown out by Grey Walter and others in their studies of the electrical rhythms of the brain. The electrical response of the brain to stroboscopic visual stimulation reminds one of the "sweep" of a television set which codifies a "spatially displayed apparition." The technique of frequency analysis recently used by Grey Walter and others would seem to suggest that the alpha rhythm of the human brain is not simple but a compound oscillation, perhaps containing harmonics and sub-harmonics. K. S. Lashley would interpret "scanning" in a *temporal* rather than a spatial sense. "Cortical scanning" evolves an order and sequence out of elements originally in no order. In the Hixon symposium on cerebral mechanisms, Lashley maintained that hypotheses about time as the "fourth dimension" shed no light on "cortical scanning." It may be doubted whether the hypotheses lend weight to the assumption of a geometrically disposed "psyche."

A third fundamental difficulty about Smythies's geometrically conceived fields deserves mention. So great a philosopher of science as the late Hermann Weyl has suggested that there is an intimate connection between "causality" and the number of dimensions of space-time. Relying on Hadamard's demonstration that Huyghens's equation for the propagation of a spherical light-wave holds only for cases in which the number of space dimensions is *odd*, Weyl pronounced that only in a space of this character (as in the familiar three-dimensional physical space) will the extinction of a candle be followed by complete darkness about the candle. Smythies's postulation of "extra dimensions" of space-time would seem to require some hitherto unsuspected and sweeping reformulations of "causality." It is futile to embark on the speculation without facing the technical difficul-

ties involved in the reinterpretation. The restructuring necessitated by the "additional dimensions" of space would disrupt the original geometric continuity or, at any rate, vastly change its complexion.

In a special English edition of the Dutch periodical, *Tijdschrift voor Parapsychology* (No. 4, July 1953), Dr. J. M. J. Kooy has tentatively proposed a field-theoretical relativistic world-model to account for so bizarre a fact as "supernormal foreknowledge" or "precognition." Stripped of all technicalities, Kooy's theory may be reduced to the following statements. Minkowski's four-dimensional geometric interpretation of special relativity suggests strongly that the distinction between three dimensions of space and one of time may be only subjective. In the "four-dimensional substratum," the "past" and the "future" may both be as "real" as the "present." "Becoming" may signify only an *arrangement* in a static world, perhaps the "degree of disorder" spelt out by the statistical interpretation of the quantity called "entropy" in physics. Kooy thinks it likely that the "Arrow of Time" is a "local" and not a "cosmic" fact. Considering various proposed relativistic "world-models," he finds no valid reason why the universe should not be of the "oscillating" type in which events recur in cycles. Or, to adopt a stronger version of the hypothesis, if time were analogous to a *closed* Riemannian line, the "uni-directionality of becoming" and the asymmetry of temporal "before-after" will fail to hold in the world at large.

My comments on Kooy's field theory must be brief. In a great deal of what he says is evident the danger of uncritically accepting the emotional exaggeration of Minkowski's celebrated statement, "Henceforth space and time considered separately have vanished and only a sort of blend of the two can be regarded as the sole reality," a danger against which Milne and Martin Johnson have warned us. Recent work on the geometry of space-time (*e.g.*, by G. Y. Rainich and C. Moller) emphasizes that relativity by no means abolishes the uniqueness of the time dimension. Co-ordinate transformations in special relativity never carry "time-like" intervals into "space-like" intervals; besides the "time-like" co-ordinate admits of a distinction between "before" and "after" which finds no analogy in the "space-like" co-ordinates of Minkowski's geometry. Coming to relativistic "world-models," almost all cosmological solutions of Einstein's field equations yielding a non-vanishing density of matter contain, in a certain sense, an "absolute" time co-ordinate. In most of the "models," orthodox and heterodox, time is allowed to usher in evolutionary changes. In the *British Journal for the Philosophy of Science* (November 1944), J. T. Davies rejected, not without justification, all hypotheses about "time curvature"

as "being a complication at present scientifically unnecessary." How would a "circular time" solve the problem of precognition? The "time-traveller," to use the well-worn metaphor, finds himself at the *same station twice*. But would he *remember* having been there, as Ouspensky suggests? The occurrence of the memory would constitute a *new event* and make us wonder in what sense we can talk at all of the "*same* instant of time."

In an interesting paper contributed to a symposium arranged by the Ciba Foundation (*Extrasensory Perception*, J. and A. Churchill, London, 1956), Dr. G. D. Wassermann of the Department of Mathematics, King's College, Durham, has envisaged some very bold and far-reaching extensions of quantum field theory. He argues that the postulation of various types of quantum fields and interactions between them has made possible a unified approach to physics and chemistry. Why may we not postulate certain "M-fields" producing changes of molecular pattern in living organisms and certain "B-fields" interacting with neutral matter according to quantum "selection rules" and producing seemingly "goal-directed" behaviour (*e.g.*, learning)? Why may we not go further and postulate certain "psi fields" the interaction of which with "B-fields" would account for all psi phenomena? Certainly, we cannot rule out all these logical possibilities. But we must ask whether the "explanation" we are likely to achieve along these lines can be anything more than *ad hoc* in the present state of knowledge. To account for the "space-transcendence" of psi (*e.g.*, of telepathy), Wassermann is forced to assume that his new fields interact *very little* with matter. To explain clairvoyance, he has to suppose that "psi fields" can interact with "B-fields" even if there is no direct intervention of material fields. And to deal with precognition, he assumes that one field can "duplicate" the structure of another. If changes in one field occur more rapidly than in the other, we may have a seeming precognitive phenomenon: two *isomorphic* or *structurally similar* events may seem to stand in the relation of temporal "before-after." Wassermann remarks in this connection that enzymes like trypsin and pepsin are self-producing in the presence of their precursors, tryosinogen and pepsinogen.

Michael Scriven, in a searching review of Wassermann's paper in the *Journal of the Society for Psychical Research* (December 1956, p. 371) has observed that "it may not be wise to try jumping out of our frying pan of reversed causes, etc., into the fire of quantum field theory until we are sure that the flames are cooler than the pan." F. J. Dyson, in an admirable article on "field theory" which appeared in *The Scientific American* (April 1953), pointed out that current quantum field theories treat

elementary particles in much the same empirical fashion as nineteenth-century chemistry treated its atoms. Quantum field theory, in any of its present forms, does not attempt to explain *why* such and such particles exist and *why* some of them interact strongly while others do not. It is hazardous to make far-reaching applications of the present descriptive mathematical quantum theories to biology and psychology, let alone psychical research. The analogies adduced by Wassermann in support of his theory of precognition are painfully far-fetched. The conversion of pepsinogen into pepsin is accomplished by the acidity of the stomach. The high concentration gradient across which active secretion takes place in the living system makes it one of the impressive phenomena of biochemistry. Gastric hydrochloric acid is secreted by cells as a solution, the hydrogen-ion concentration of which is several million times as great as that in the cells; the concentration difference is maintained across a distance which is probably a tiny fraction of a millimetre. Where is the relevant parallel in psychical research? Spontaneous precognition seems to range over all events, great and small, seems to require no specially restricted conditions (of the type presupposed in the conversion of a zymogen into an active enzyme), and appears to be elusive in respect of time limits. It remains to be seen whether quantum "perturbation theory" can satisfy all Wassermann's demands. Does his hypothesis leave the door open to "survival"? In what relevant sense, if any, can his "bound B-fields" claim to be independent of material fields? It is no virtue in a theory that it shuts out possibilities implicit in the data of psychical research.

In a paper on "Survival" contributed to the *Journal of the American Society for Psychical Research* (October 1945), Dr. Gardner Murphy has recommended a cautious and non-committal extension of Lewin's "psychological fields" to the parapsychological domain. Dr. Murphy appeals to the principle that a complex organization or whole cannot be fully understood in terms of its ingredient parts. In his book *Personality* (Harper and Brothers, New York, 1947), he spoke of different "levels of complexity" in the description of personality. We may conceive personality atomistically and statistically as an object in a larger context, like a dot in a chart, without paying attention to its internal complexity. We may also regard personality as an identifiable and bounded something with an internal structure. Finally, we may regard personality as an "organism environment field" involving dynamic and reciprocal relations. What Warcollier has called "telepathic contagion between percipients" may, according to Dr. Murphy, be an aspect of a deep-level, "trans-spatial," "trans-tem-

poral," and possibly "trans-personal," interaction between selves. The field, on this hypothesis, is not the environment; it is the pattern of individuals-in-environment. In two articles contributed to *Main Currents in Modern Thought* (November 1953; September 1956) Dr. Murphy has shown how the "field-theoretical" approach would unfold new perspectives for the study of human personality.

There is little to criticize and much to admire in Dr. Murphy's wise and non-committal version of the field theory. What he offers us is not so much a theory as a vast programme of research. In seeking to extend, however, Lewin's "topological psychology," we have to face some basic difficulties about Lewin's terminology. Do Lewin's models (*e.g.*, his "hodological space" or "space of attraction") satisfy the rigorous requirements of modern mathematical topology? How are his "psychological fields" related to physical fields? Does his phraseology accomplish anything more than a convenient translation of certain psychological and sociological phenomena? It has been said that Lewin's psychology is not a school but a readily available language independent of all schools. This has made a critic wonder whether Lewinian topology is a *tour de force* or a *jeu d'esprit.*

Dr. T. N. E. Greville, in a discussion of Wassermann's field theory (*Journal of Parapsychology,* September 1956, p. 200), has said that it is much more important for us to find out whether field theories help to explain psi than to attach the labels "physical" and "non-physical" to proposed new fields. Unfortunately, as things stand, the "fields" which are indifferent to the labels "physical" and "psychological" cease to be informative at critical points and meander into obscurity. Popularizers have already tried their hands at "unifying field concepts" with little or no success. William Taylor, in his book, *The Relationship between Psychology and Science* (George Allen and Unwin, London, 1952), couples volition with electricity, intellect with magnetism, emotion with "mesonism"!

Summing up the discussion, I may say that contemporary field theories in physics and psychology may yet break new ground. But they seem rather immature and uncertain when they confront the riddle of psi. The challenge of parapsychology is much too big to be met by a little stretching of current theories and concepts here and there. What is needed is a drastic overhaul of the philosophy of science. Is our age and century ripe for it? Only the future can tell.

C. T. K. CHARI

THE LAST IRISH ROMANTIC

[**Mr. R. M. Fox** is well known to our readers. He presents an attractive picture of the great Irish painter Jack Yeats, brother of the poet.—ED.]

WHEN W. B. Yeats, the famous Irish poet—a man of fine presence—walked down O'Connell Street, in the centre of Dublin, he had around him an aura of dignified grandeur. His brother Jack Yeats, the artist, was less impressive and much slighter. He came along the street with the lurching roll of those seamen, tinkers, horse dealers and wanderers who so often found their way into his pictures.

Jack Yeats—a world figure in art and the greatest of Irish painters—was the son of John Butler Yeats, a brilliant portrait painter who went to the United States in his middle years and achieved success as a *raconteur* as much as through his pictures. Always, Jack Yeats maintained that his father first taught him that there were no hard and fast rules in painting. This did not mean, in his case, an ignorance of technique. But the free spirit of the artist was something that Jack Yeats achieved for himself.

In the Ireland of today, trying with varying success to adapt itself to the world of industry, there are many regretful glances back at the Yeatsean era, that Celtic Twilight period in literature, painting, drama and poetry which gave a romantic touch to Irish art. The Yeats family, more than any other, personified that period and imparted a romantic glow to everything they touched.

Growing up in Sligo, in the west of Ireland, with the great square shoulder of the Ben Bulben mountain looming out of the mists and the waves breaking round Rosses Point or beating against the grey stones of the harbour, it was inevitable that when the family moved to London, living for some years in impoverished circumstances, they should look back to the dreamy days in Sligo as a heaven compared with the grey pavements of the hustling city. In such a mood W. B. Yeats wrote his "Isle of Innisfree," in which he poured out his youthful longing. His play *The Land of Heart's Desire* is a fairyland in which it is not difficult to imagine Ireland as the stimulus to his imagination and yearning.

During this period Jack Yeats began his work as an illustrator for various London journals, doing unpretentious sketches for odd guineas just as W.B. did with his verses and reviews. Their two sisters learned the craft of weaving and the mysteries of a hand-press from William Morris. Later, in Dublin, they established the Cuala Press from which came beautifully hand-printed editions of W.B.'s poems and Jack Yeats's broadsheets in vivid colour and bold design.

When Jack Yeats died in Dublin—on March 28th, 1957,—at the ripe age of 87, his passing snapped the last link of modern Ireland with the romantic Yeatsean era. Far more even than his brother W.B.—whose poetry gained the Nobel Prize—Jack Yeats stood for a romantic attitude to life. In his later years W.B. pruned his poetry of the luxuriant foliage of words, presenting his ideas in hard, bare, simple, realistic terms. But, as the years marched on, Jack Yeats's pictures became more vivid, colourful and obscure.

Jack Yeats went on to prove that his highly original pictures had a wide appeal. These pictures commanded immense sums in the world market. They sold for round about two thousand pounds each. One reached the staggering figure of four thousand pounds. Artists of the modern "pylon" school, who were horrified at his romantic spirit, had to bow their heads at the market value of his pictures.

Exhibitions of his work were held in many cities of Europe. In 1951–52 a travelling exhibition visited the principal American cities over a period of eighteen months. He collected honours from various countries, including the French Legion of Honour. I saw the amazing exhibition of his pictures at the Tate Gallery in London, remarkable for its size no less than its scope. His vivid colouring—deep blues, greens, crimsons and purples—had the effect of making the other pictures look like pallid ghosts.

He painted Irish fairs, showing dark, wild men; tinkers with bold faces and careless, imperious gestures; shawled women who had natural grace and dignity. His circuses and races were vibrant with lively gaiety. Jack Yeats's horses have the same grace and energy as his people. They are shown in action, with powerful limbs and rippling muscles. Later he relied more upon colour than design. His study of Grafton Street—Dublin's fashion centre—is like a cave of jewelled splendour, with lights and shadows.

His middle period as an illustrator—in 1934—is seen at its best in his pictures for Patricia Lynch's *The Turfcutter's Donkey* (Dent, London). This is now a children's classic and has been published in America, France, Holland, Germany and even Malaya. It adds to the fascination of Jack Yeats's pictures of Irish donkeys and tinkers when we see them peeping out of the strange Malay text.

I met Jack Yeats, on one occasion, at the house of an Irish dramatist just after I had written the biography of James Connolly, the Irish Labour historian, who was a leader in the 1916 insurrection in Dublin. I had suggested the jacket design for this book—the figure of a man holding a sword, with the shadow of the sword falling across an open book. This was

to represent the two sides of Connolly's personality — thought and action. I showed this jacket to Jack Yeats and asked his opinion.

He peered at the design in the piercing way he had and smiled his slow, whimsical smile.

"Very good!" he said, at length. "The best thing about it is that the pages of the open book are blank. This is like the future of Ireland which has still to be filled in!"

He did not want Ireland to be tied down to any line of development. Always he reacted against rigid dogma and stood for complete freedom. This was the basis of his sympathy with the tinkers, the men at the races and circuses, which he loved to draw, and even with those proud, wild, untrammelled horses that he has sent galloping for ever over the springy turf of the Irish countryside.

R. M. Fox

Literature dwindles to a mere chronicle of circumstances, or passionless phantasies, and passionless meditations, unless it is constantly flooded with the passions and beliefs of ancient times, and of all the fountains of the passions and beliefs of ancient times in Europe, the Slavonic, the Finnish, the Scandinavian, and the Celtic, the Celtic alone has been for centuries close to the main river of European literature. It has again and again brought "the vivifying spirit" "of excess" into the arts of Europe.

—William Butler Yeats

"NOT BY BREAD ALONE"

[**"Pilgrim"** offers a provoking thought—Which should take precedence: bread for the body or knowledge for the mind? The implication that raising the standard of living for the body would prove harmful without a previous elevation of the mind is an idea worth consideration and discussion.—ED.]

PERHAPS never before in human history have social strains, ideological conflicts, economic competition and political friction between groups, classes and nations reached such a pitch as they have at the present hour. Men and women everywhere are fearful and undecided. There is the problem of nuclear weapons of mass destruction which threaten the very survival of our civilization; even more serious is the problem of the black misery that exists in our world, and the state of malnutrition, disease, famine and death in which large masses of people are compelled to live. The British statesman, Harold Wilson, in his book *The War on World Poverty*, states:—

> For the vast majority of mankind the most urgent problem is not war, or Communism, or the cost of living, or taxation. It is hunger. Over 1,500,000,000 people, something like two thirds of the world's population, are living in conditions of acute hunger, defined in terms of identifiable nutritional disease. This hunger is at the same time the effect and the cause of the poverty, squalor, and misery in which they live.

The statistics of the U.N. specialized agencies corroborate these facts. It is being recognized that overpopulation is not the real cause of starvation. It has been shown that world resources are more than sufficient to provide adequate food for everybody, everywhere. The fundamental cause of a great many evils that are dominant in the world, including hunger and starvation, is considered to be the extreme economic inequality between the materially well-developed countries and the underdeveloped regions. The economic and social development of the so-called backward peoples is a much-discussed topic at international congresses, and is looked upon by many as a kind of panacea for bringing about the salvation of humanity.

Many indeed feel the need for ameliorating the condition of the great disinherited masses; but few have a remedy; probably none an effective remedy. Why is it not recognized that the crux of the problem lies on planes other than the physical? Does not history teach that the more material standards are raised the more discontented people seem to become? If we consider food, clothing and shelter—necessary as they are—to be the only things that assure the well-being of man, then the sages of

all time have taught in vain. Physical poverty and hunger, of course, need to be eliminated, but should nothing be done about spiritual poverty and hunger?

The materialism of the age is nowhere more clearly shown than in this, that among thousands of mortals who toil and moil to procure the bread which feeds the body a single one perhaps hungers for the bread of Wisdom, which alone makes the life abundant possible. The bread called "the staff of life" is the bread which strengthens man's heart and mind and soul.

Just as a healthy body feels hungry at the appointed hour, eats and relishes its food, so too should a healthy mind behave. But if perfectly healthy bodies are rare, rarer still are normal, healthy minds, whose development is regularly attended to. What food is to the body, that knowledge is to the mind. Just as children at play do not feel hungry and refuse to answer the call for food, so too there are playful minds which never seek knowledge. Just as men absorbed in worldly affairs forget the meal hour, so also there are minds so absorbed in their own mundane avocations that they care not about the woes and worries of mankind. Just as the sick loathe the very sight of food, so there are sick minds in whom the very sight of a book produces nausea. Mental unfoldment stops, for many, with school or college. Such people would consider it lunacy if a body, having come of age, were to refuse to eat; they are not taught that the mind also decays and dies without proper nourishment.

If the mind is neglected more than the body, the soul is even more neglected. It is uncared for because its very existence is denied or its nature misdefined. The world is full of child-souls, sick souls, dying and dead souls—because a right philosophy of life, which alone is fitted to supply the needs of the Inner Man for spiritual food, is not sought or applied.

Man is more than his physical body—this is acknowledged by many. And yet they give care and attention only to the body. Bodily hunger and starvation are looked upon as the gravest of problems confronting us; while the "starvation," "disease" and "death" resulting from ignorance (which should not be equated with mere illiteracy) are taken scant notice of. But ignorance is not the only problem to be dealt with; what works even greater havoc is the incessant stuffing into the mind of the wrong kind of food. False knowledge is the cause of the disease of the modern mind; men everywhere are afflicted with this disease. Truly has it been said: "They are sick that surfeit with too much as they that starve with nothing."

The "indigestion" and "disease" resulting from the possession of false

knowledge is the great enemy of spiritual progress. Our civilization suffers from wrong notions and false standards of culture. The vigour to face facts and seek truth is noticeably absent in most men. Social and religious shibboleths are tolerated, and in the affairs of daily life people feel and think and act in small ways. Why? It is because of the absence of a basis to think broadly and in a truly liberal fashion. The cosmic vision, the cosmopolitan view-point, the humanitarian outlook, are foreign to many; to the growing and maturing minds, in schools and colleges, these were never presented.

What can make men's minds broad and provide them with wholesome food for thought? The liberal mind with its discriminative quality does not and cannot come to birth by chance. It has to be evoked; its unfoldment must be attended to and its nurture looked after. Regular dwelling on impersonal and universal ideas enables the mind to acquire the habit of thinking impersonally and universally.

Mere attempts to alleviate physical misery, apart from the infusion of new influences and ennobling conceptions of life into the minds of the masses, will be of little avail. Are we even sure that such attempts do not do more harm than good? May the Master of His Mercy forgive us for suggesting such an idea to a selfish and callous population who are bound to take mean advantage of it. But for the helper of peoples, the social servant and the philanthropist, it is necessary to ponder over this problem—alleviation of physical hunger and misery without touching the cause and core of mental and moral starvation has its dangers and withal is bound to fail.

The gradual assimilation by mankind of great spiritual truths alone will revolutionize the face of civilization. Wisdom is a far more effective panacea for evil than the mere tinkering with material misery.

The crying need of the hour is the infusion of a new current of ideas and aspirations into modern thought; a logical basis for an elevated morality is needed. It is futile to hope that men can be made happy and contented by bettering their physical conditions. The efforts that are made to eliminate physical poverty, misery and starvation doubtless reflect credit on those engaged in such work; but the redemption of mankind cannot be brought about so long as individuals remain ignorant and unable to grasp the meaning and purpose of existence. Each one must be taught to redeem himself. "Within yourselves deliverance must be sought; each man his prison makes."

What food is to the body, that Wisdom and Holiness are to the Inner Man, as is also pointed out in the following Buddhist parable:—

> Just as food is the support of life of all living beings, so also Nibbana,

once realized, is the support of life, for it destroys old age and death.

But again further — food increases the strength of all living beings. Precisely so Nibbana, once realized, increases the strength of the Power of Magic of all living beings.

But again further — food is the source of the beauty of all living beings. Precisely so Nibbana, once realized, is the source of the beauty of the virtues of all living beings.

But again further — food relieves the wear and tear to which all living beings are subject. Precisely so Nibbana, once realized, relieves the wear and tear to which all living beings are subject because of the Depravities, one and all.

But again further — food dispels the weakness of hunger in all living beings. Precisely so Nibbana, once realized, dispels the weakness of hunger produced by all manner of sufferings in all living beings.

PILGRIM

BERGOTTE was dead. Dead for ever? Who shall say? Assuredly neither spiritualistic experiment, nor yet religious dogma afford any proof that the soul survives. What we can say is that everything in our lives proceeds as though we came into the world with a load of obligations contracted in some previous life. There is no reason, in the conditions of our life upon this earth, why we should think ourselves obliged to do good, to be considerate, even to be polite, no reason why the cultivated artist should think himself obliged to start afresh, maybe a score of times, a piece of work the admiration excited by which in the future will little matter to his body eaten by worms, like the patch of wall painted with such master-craft and subtlety by a forever unknown artist barely identified under the name Vermeer. All these obligations, which are without sanction in the present life, seemingly belong to a different world, founded upon kindness, scruple, and self-sacrifice, a world entirely different from this one, a world we leave in order to be born on earth, and to which we perhaps return to live again beneath the dominion of those unknown laws, obeyed here by us because we carried the teaching of them within us, knowing not who had graven them there, laws to which all deep labour of the intelligence brings us nearer and which are invisible only — if indeed they are — for fools.

— MARCEL PROUST

NEW BOOKS AND OLD

A CLASSIC OF SANSKRIT POETICS *

"What a charming face!" This simple exclamation conveys an idea that can be expressed in a hundred different ways. One such, for instance, would be: "What need of a full moon when there is a flawless face like this?" The undertones here are obvious: the face is as beautiful as the full moon; nay, it even excels her in comeliness — it has no blemish while she has; it is always bright while she shines only at night; it stays full while she wanes; so on and so forth. What does all this ultimately lead to? It expresses the tender emotion, a sentiment of love on the part of the speaker, to be shared by the listener. This, in a nutshell, is the *dhvani* of our text. The term *dhvani* literally means "sound," but stands here for "undertone," "significance," "implication," "suggestion" and the like, pregnant with the sentimental pleasure derivable from a literary composition.

It is *dhvani* that constitutes the soul of poetry. This is the essence of the *dhvani* theory. Ānandavardhana took pains to re-establish it; for, in his time, it threatened to be outmoded, the rival schools declaring Style, Embellishment, Indirect Expression or the like to be the life-breath of poetry. Ānandavardhana more than succeeded in his efforts: the theory gained in popularity and won him fame. As a poet-philosopher, he adorned the court of King Avantivarman of Kashmir (855-84 A.D.) His treatise on the subject has all along enjoyed a high distinction. Though it has been expounded and commented upon very frequently, Dr. Krishnamoorthy seems to have been the first to bring out a *complete English translation* with explanatory notes, upon which he deserves congratulations.

Literary works are of three types: those that defy translation, those that readily lend themselves to it and those that make better reading when rendered into a foreign language. The *Dhvanyāloka* unhappily belongs to the first category. The translator's difficulties may thus well be imagined. He is not to be blamed if those uninitiated in Sanskrit rhetoric find it difficult to absorb what is presented, though it is meat and drink to the specialist.

It redounds to the credit of the translator that before venturing upon this English translation he had written very extensively on the subject, both in Kannada and in English. He is thus well qualified for the task. And we are assured that he has striven to present to the English-knowing "a scrupulously exact translation, a version that reproduces with absolute fidelity the original text in its entirety." Such high ideals, however, are Utopian in matters of translation. A random instance would illustrate the point. On p. 45, we have a passage ending with *"Under the guise of welcoming words."* This hardly fits in with the context. The sense requires it to be something like "said welcome in so many words" or, more literally, "under the guise of a statement of facts, said 'Come along!' " An *"iti"* seems to be wanting after *"avasara"* in the original.

The *Dhvanyāloka* consists of two concurrent parts, *dhvani* and *āloka*, em-

* *Ānandavardhana's "Dhvanyāloka" or Theory of Suggestion in Poetry*. Translated into English with Notes by K. KRISHNAMOORTHY. (Poona Oriental Series, 92. Oriental Book Agency, Poona. xxii + 184 pp. 1955. Rs. 12.50)

bodying *kārikās* (text in verse) and *vṛitti* (explanation in prose), the latter amplified with illustrative stanzas in Prakrit and Sanskrit. Some ascribe both the parts to Ānandavardhana, while others attribute only the *dhvani* part to him. Our translator upholds the former view, and that on good grounds. The whole of *Dhvanyāloka* (Light of Significance) comprises four *Uddyotas* (Flashes) or Chapters, of which the first is the most important and the most discussed. The exposition of the *dhvani* theory has through the ages evoked a great volume of hair-splitting argument, samples of which are found in the copious notes appended to the translation.

The printing seems to have been done in haste, as is apparent from the Errata, which admit of many an addition. The value of this book is enhanced by the addition, at the end, of a Glossary, an Appendix (articles of the author on *Dhvani* and related topics), and an Index. It is, however, a mistake to present alone the translation, unaccompanied by the original, of an abstruse technical work. It transpires that Professor J. Brough of the London University has prepared a critical edition of the present work, complete with an English translation and explanatory notes, which is expected shortly to be out.

B. Ch. Chhabra

Studies in Indian History and Culture. By U. N. Ghoshal. (Orient Longmans, Calcutta. xxvi+538 pp. 1957. Rs. 25.00)

Recognized as an authority on ancient Indian history and culture, Dr. Ghoshal has to his credit several standard works dealing with ancient Indian political and social life and institutions and economic conditions. This book is the revised edition, brought up to date, of the author's *Beginnings of Indian Historiography and Other Essays*, with several additional chapters. Dr. Ghoshal's proficiency in Sanskrit and Continental languages has stood him in good stead, and the book, besides showing the author's mastery of the subjects, contains a critical and comprehensive study of the current views of distinguished scholars in the field.

Limitations of space preclude the reviewer from undertaking a thorough and complete review of the book, and he has to content himself with inviting the attention of readers to the topics dealt with. Divided into four parts, the book has 17 chapters:—

Part I (Studies in Ancient Indian Historiography): (1) The Beginnings of Historiography in the Vedas; (2) Early Buddhist Historiography; (3) The Historical Traditions in the Purāṇas; (4) The Chronicle of King Harsha by Bāna; and (5) The Royal and Dynastic Chronicles of Kashmir.

Part II (Generalities): (6) Periods of Indian History and (7) The Dynamics of Indian History.

Part III (Studies in Ancient Indian Polity): (8) The Genius of Ancient Indian Polity; (9) The Vedic Ceremonies of Royal and Imperial Consecration, etc.; (10) Vedic Political Institutions; (11) The Ancient Indian Republican and Mixed Constitutions, etc.; (12) The Status and Functions of the King's Ministers in Ancient Indian Polity and (13) The Ancient Indian Administrative Nomenclature.

Part IV (Ancient Indian Social, Religious and Political History): (14) Ancient Indian Slavery, etc.; (15) The Rite of Head-Offering to the Deity, etc.; (16) Two Historical Characters...Divya and Bhīma; and (17) Factors of Downfall of Ancient Indian Political Civilization.

The author has utilized all available material and does full justice to the different scholars whose views he presents. For instance, Chapter III contains an excellent summary of the views of Pargiter, Pradhan, Raychaudhuri, Pusalker, G. S. Bose and P. L. Bhargava. The printing, paper and get-up are fine, and the price is reasonable. The book is sure to provide ample useful material to students of ancient Indian culture, and we strongly commend it to all Indological libraries.

A. D. Pusalker

Atlantis and the Giants. By DENIS SAURAT. (Faber and Faber, Ltd., London. 128 pp. Illustrated. 1957. 12*s*. 6*d*.)

The distinguished educationist and bilingual writer Professor Denis Saurat had given evidence of his breadth and independence of mind in earlier choices of themes for some of his many scholarly works, *e.g.*, *Literature and the Occult Tradition* and *L'Expérience Métaphysique*. In the title of this somewhat discursive but fascinating book he brings together two traditions at which some may look askance, but he is, he writes, prepared to

> risk the ironical look in the scholar's as well as in the scientist's eye, remembering that scholars and scientists often change their minds.

Professor Saurat has less to say about Atlantis as a sunken continent beneath the Atlantic Ocean than about the giants. He mentions the "cherished tradition" of Plato's Atlantis, but suggests that the Andean culture of thousands of years ago, with its marvellously devised and sculptured calendar, recently deciphered, and its artistic giant statues, be called "the Andean Atlantis" in the sense of an "ancient country from which all human civilization may have sprung."

He deals most interestingly with the impressive ruins of that South American Culture in Tiahuanaco, now on Lake Titicaca but a flourishing seaport on the ocean of a remote antiquity, as shown by its surviving quays on the enigmatically slanting maritime shore line still traceable for hundreds of miles. It is now high in the Andes, owing, it is suggested, to a prehistoric cataclysmic retreat of the waters towards the poles, with resulting exposure of formerly submerged mountains now between it and the sea some twelve to fourteen thousand feet below.

Whether caused by the crashing to earth of a hypothetical previous satellite, as Professor Saurat, following Hoerbiger and H. S. Bellamy, suggests, or by a shift in the earth's axis periodically caused by the influence of the sun and the moon, the great tide bulge around the equator is dispersed, sweeping towards the poles. Such a cataclysm might once have inundated Atlantis and incidentally put an end to most of the giants, traditionally associated with that continent.

Professor Saurat mentions the waning of the savage ancestry theory, referring to present-day savages as perhaps "the degenerate leftovers from ancient civilizations," an assumption which has much to commend it. He cites the "mythological tradition, from Egypt and Greece to Scandinavia, from Polynesia to Mexico," which "unanimously affirms that men have been civilized by giants and 'gods.' "

> This first reign of the giant beings was benevolent. All ancient records agree about a golden age under the "gods" and some of the faces of the Tiahuanaco statues are marked with superhuman intelligence and goodness.

Not all giants, however, were good. The Tiahuanaco civilization seems to have ended abruptly. Elsewhere tradition speaks not only of good giants but also of others, of wars between the giants and between giants and men.

Professor Saurat assembles tangible supporting evidence for there having been "giants in the earth in those days" (*Gen*., VI. 4) — the cromlechs in Brittany and in Britain, for example. Had there been no giants to move about such colossal rocks, could there have been a Carnac or a Stonehenge, to say nothing of Tiahuanaco's own twenty-ton monolithic statue, twenty-five feet high? Other evidence cited by the author includes recent discoveries of gigantic implements in Syria, Morocco and elsewhere, which gigantic human beings might have made and used — perhaps, he suggests, 300,000 years ago. He also mentions and pictures a member of the tribe of living giants in Ruanda, west of Lake Victoria in Africa, most of them with a height of eight or nine feet, difficult in-

deed to account for without recourse to the law of atavism.

This open-minded and suggestive study, which merits the serious consideration of scientists and scholars, will, surely, widen the horizon also of lay readers.

E. M. H.

Paradox and Poetry in "The Voice of the Silence." By BHIKSHU SANGHARAKSHITA. (The Indian Institute of World Culture, Bangalore. 18 pp. 1958. Re. 1.00)

It is often and rightly said that the most precious things come in small packages. This is certainly true of this new brochure as well as of the little treatise with which it deals. Bhikshu Sangharakshita gave a beautiful lecture at the Institute on "Paradox and Poetry in 'The Voice of the Silence'" which is now available in this pamphlet. Every lover of *The Voice of the Silence* should own a copy of it, for the Bhikshu's learning and intuition will deepen his appreciation of this inspiring and profound fragment of "The Book of the Golden Precepts."

Bhikshu Sangharakshita writes that *The Voice of the Silence*

> belongs not to the literature of information ... but to the literature of power, the aim of which is to move,

and states that it is probably unique in making use of both paradox and poetry,

> a proceeding which no doubt has much to do with the extraordinary effectiveness of this little treatise in awakening the dormant Soul-Wisdom. . . .

About paradox and its usefulness in giving expression to transcendental realities he writes:—

> A paradox has been facetiously defined as a truth standing on its head to attract attention. As far as it goes the definition is not a bad one . . . for it brings out two relevant points . . . a paradox involves a contradiction and. . . it contains an element of truth. . . .
>
> A metaphor may be taken literally, a paradox never.

And the Bhikshu adds that without some appreciation of how and why *The Voice* is so paradoxical, students will not so well understand "the message of this marvellously meaningful little treatise or the implications of the Bodhisattva Ideal."

Turning to poetry, he says "the essence of poetry is imagery" and "Images are perceptions of real correspondences":—

> ...images based on a system of correspondences are more easily able to arouse the imagination, to stimulate the intuition, or . . . to awaken Soul-wisdom than more rational methods.
>
> Hence *The Voice of the Silence* abounds in imagery.

The Bhikshu also illustrates how it is strongly rhythmical, adding that, like all great poetry, it produces effects by sound or *mantramic* power. He then interestingly discusses the relative importance of image, meaning and *mantra*, showing that without *mantra* there cannot be poetry; meaning by itself is prose, the addition of metre "condemns it to be verse"; but "poetry in the fullest sense combines image, *mantra* and meaning" as is found throughout *The Voice of the Silence*.

E.P.T.

Man's Western Quest: The Principles of Civilization. By DENIS DE ROUGEMONT. (World Perspectives. George Allen and Unwin, Ltd., London. xii+197 pp. 1957. 15*s*.)

Mr. de Rougemont's purpose in this book is to describe the human attitude which European civilization presupposes and that has made its most typical creations possible. In his first and last chapters he compares the Western "Quest" with the Eastern "Way," but not very profitably, since his brief scrutiny of the latter results in little more than misleading generalizations.

Such side-glances at the "magical East," however, are incidental. It is the "magic West" which he looks squarely in the face with a sort of anxious exultation. For a combination of "active confidence" and essential anxiety is, for him, the spring of the adventurous life which Western man has pursued since he was Christianized. Mr. de Rougemont derives this tension of faith and doubt from Christian dogma. He could hardly attribute it to Jesus himself, but he does surprisingly claim that: "Without the Resurrection, man would have no evidence of an existence which escapes both time and death."

Nevertheless Western man, as he shows, has been so little reassured by this evidence that he has been consumed by anxiety about time. Hence his keen sense of history. The "historical fact of the Incarnation," also, made him vividly conscious of "the person," as a unique child of a personal God. It involved, too, acceptance of flesh and matter as significant and real and the need to sanctify them. But Western man's inability to live up to this creed induced a permanent duality between the individual and what he knew to be his true vocation. He became intensely sin-conscious. In this acknowledged principle of imperfection Mr. de Rougemont sees "the secret of the dynamism without respite which is at work within us," a dynamism to which we owe both Chartres Cathedral and the H-bomb, Beethoven's music and Television.

Yet the Master who declared that a house divided against itself cannot stand disproved in his person the necessity of maintaining a tension between belief and fear as a condition of creative energy. And the hazards of one-sided experiment have now become so great that it is essential for the Western prodigal to find a way of returning to his Father and his Mother.

Mr. de Rougemont is well aware of the hazards and in a chapter entitled "The Castle Perilous," concentrates on three diseases which are the "special marks" of Europe: "Passion, Revolution, and Nation," each of them a deadly perversion of spiritual reality. He writes equally well of Western man's experience of time and space, his exploration of matter and the technical mastery in which this has culminated. The creative as well as the destructive potential in all this cannot be denied. The compulsive self-consciousness of Western man has generated a kind of awareness and a practical capacity which Eastern man on the whole has lacked, to his spiritual gain, in some ways, but to his material loss in others. The eccentric self-consciousness of "the Quest," however, can only end in disaster unless it evolves into the undivided Self-awareness which is the goal of the traditional "Way." Mr. de Rougemont recognizes this. He sees "the beyond of our present Western crises" in a bringing together of the two experiences, though he leaves it to others to suggest how this reconciliation may be effected.

HUGH I'A. FAUSSET

The Gita and the Quran. By SUNDERLAL; rendered into English by SYED ASADULLAH. (Institute of Indo-Middle East Cultural Studies, Hyderabad. 145 pp. 1957. Rs. 6.50)

The appreciation of a religion not ours by birth, and associated in our mind with ideas alien to our social and religious upbringing, is a difficult task indeed. Whatever religion may be in its origin as an immediate contact with the Beyond, it is conditioned by social factors as a positive manifestation in history. No wonder then that the Institutional religion seldom receives justice at the hands of those who are not of its fold. But there have always been exceptions, and it is salutary to note how man can transcend the limitations of his hearth and home and respond positively to all values. And may we not find just in this transcendence of one's cultural and social limitations something which is pre-eminently religious?

Pandit Sunderlal is one of the very few scholars who are qualified not only to understand and appreciate the teachings of the two sacred books of the East on an academic plane but also to respond to the spirit that breathes through them on the religious plane. The writer is a deeply religious man with strong mystic and Sufi leanings. He is convinced that all religions are one, and hence that all those who live on this planet constitute a single family. By an exposition of the basic teachings of the *Quran* and the *Gita* he attempts to show the kinship of their teaching and to infuse into their followers the spirit of brotherhood and love. He observes:—

> We pray to God that He will inspire in the followers of the Gītā and the Qur'ān that clear thinking, that courage and the strength which shall enable them to act upon the pure teachings which the two holy books offer for the guidance of man and help them to fashion afresh a new type of culture and a true religious outlook, so that a wave of love might spread across the entire country of ours. There is no other way of salvation for us. (pp. 48-9)

It is easy to differ from the writer on sundry specific points. When one essays to reduce a teaching which is formed in one historical context into terms of something which has developed in a totally different historical situation, one is in danger of losing the real significance of both. All religions may be one in the sense that the primordial experience underlying them has a common source. But they have developed in different directions and there is no need to reduce them into a blank and lifeless uniformity. But the aim which Pandit Sunderlal has in view is noble and his exposition of the sacred books is eloquent and extremely instructive. The *Quran* is summed up in the end with sympathetic insight and its universal character is never lost sight of.

The translator has spared no pains to make the English version readable and intelligible.

S. VAHIDUDDIN

Brave Men: A Study of D. H. Lawrence and Simone Weil. By RICHARD REES. (Victor Gollancz, Ltd., London. 223 pp. 1958. 18*s*.)

If Sir Richard Rees does not altogether make a case for coupling the philosophy of a British miner's son and a middle-class French Jewess, he yet plunges below the surface of life, picking out beliefs and ardent attitudes that are often vitalizing, sometimes irritating, but never conventional or dull. Basically, Sir Richard salutes each as a religious genius — something approximating to a saint. He knows this to be an intimate, unprovable perception; for one does not put forth so personal a view of heroism without being very much "engaged." But there are keen and mature remarks in his pursuit of the core of Lawrence that prove him to be no mere worshipper. He can reject as well as

praise; and this goes also for Simone Weil — of whose writings I must confess some ignorance, trusting therefore to Sir Richard's analysis, on the strength of his quotations and his treatment of Lawrence.

Both of these tortured thinkers were in revolt against the industrialism that tears man up from his natural roots, giving him cold intellectual ideas that starve the direct needs of the soul. But their temperaments were strongly contrasted in their upshot. All the dark, primitive call-of-the-blood in Lawrence, that seems so angrily to condemn two-thirds of our light and culture, led to a radiant affirmation of life and God and attainable happiness. Simone Weil is more rational in thought, less passionate in utterance, without the strength of Lawrence's loves or hatreds, and, on the final showing, bleak with pessimism. In her philosophy God could never be manifest on earth and all humanity's aspirations, whether in art, politics, sociology or religion itself, were illusions; illusions that she would wish to see dispelled.

Where Lawrence is all sun, Simone Weil, despite a sympathy with the workers, appears as the dark side of the moon. Their oppositions are much sharper than their likenesses; and indeed some of Sir Richard's best discussion on Lawrence — his interpretative account of *The Lost Girl* — is almost independent of the postulate. Possibly he felt a centrifugal force as he proceeded; for he gives us less than we could do with on the writings of Simone Weil; and instead weakens his analogy by examining a couple of modern young authors who reveal a core of "real originality." The trait he points to is possessed by all sincere imaginative writers, without making them religious geniuses, philosophers or saints. Sir Richard means and conveys something more than this in his earlier chapters and his summing up.

SYLVA NORMAN

Nalākhyān of BHALAN. Edited by K. K. SHASTRI. (Prachin Gurjar Granthamala, No. 5, Maharaja Sayajirao University, Baroda. 76+176 pp. 1957. Rs. 8.00)

This new scholarly edition, in Devanagari script, of a Gujarati narrative poem on the vicissitudes of King Nala by the poet Bhalan of the fifteenth century will interest the students of Indian linguistics and of the dissemination of Hindu-Jain and non-Jain cultural lore. It is based on a MS. of 1677 A.D., preserving closely the poet's language, as is done in a way by his verse translation of Bāna's *Kādambari*. At the outset Bhalan mentions Harsha's *Naishadhīya* of the late twelfth century, Trivikrama's *Nala Champu* of the tenth century and the *Mahābhārata*, which last he follows mainly. A detailed study of this indebtedness has been made by the editor in his Introduction. He also appends an etymological study of words in the text, thus helping in the publishing body's plan of a dictionary of premodern Gujarati. A phonetic and morphological study could have been added with advantage.

The published poetry of Bhalan, at any rate the poet's name, has been before the reading public for seventy years. But the theme of Nala has had a long tradition, maintained by numerous Jain and non-Jain hands, commencing with the Prakrit "*Nala-Kaha*" in *Kumarapal Pratibodha*, composed by Somaprabha at Patna, where also Bhalan's MS. was found. Rishivardhan, a Jain, is mentioned as having written on Nala in 1456 A.D. Numerous versions followed Bhalan's, the more prominent being those of Nakar and Premanand, which the editor compares. But he refrains from drawing general conclusions regarding the possibility of a Gujarati tradition or contemporary inter-provincial contacts. At the least, it should

have been possible to enunciate a theory of a Sanskrit Renaissance in Gujarat with counterparts elsewhere in India.

VRAJRAI M. DESAI

An Essay on Mankind. By GERHARD HIRSCHFELD. (Philosophical Library, New York. 114 pp. 1957. $3.75)

In the author's judgment, our failure to tackle and solve the common problems of mankind is due primarily to our failure to "identify" and understand "mankind." Even our greatest thinkers, he feels, have not carefully analyzed and answered the question of what man distinctively is and what his destiny may be. Neither our science, nor religion, nor art, nor indeed anything which man has hitherto followed in the fond belief, apparently, that it may lead to universal progress has ever even seriously thought of mankind as a whole. It has always been one group, against another, that we have worked for. And no collection of groups which are "parts" can give us an insight into the "whole" human kind.

The central thesis, namely, that mankind is *one* and *distinctive,* is not really so convincing or even so useful as the author believes. The author is right when he points to our failures in religion, art, science and morality, but he forgets that they have not been unmitigated failures, and certainly they have not always aimed at narrow or sectarian ideals. Again, if there was not much insistence on identification by distinction, that was partly due to its being taken for granted, and partly to the undesirability of over-emphasizing it, practically or theoretically, in view of the obvious danger of anthropomorphism and phenomenalism.

Even so, attempts such as these have their value, as earnest reminders of aspects of truth which, although themselves only aspects, need from time to time to be pointedly brought out. Among such valuable observations from the book, one may refer to the insistence on the truth that parts do not make a whole; that establishment of identity needs recognition of distinctive characteristics; that the highest science must be speculative as well as utilitarian and representative; and that the enslavement of the individual is often due to narrow partisanship and will end with his voluntarily accepting membership of larger groups.

P. R. DAMLE

Science versus Philosophy. By F. G. CONNOLLY. (Philosophical Library, New York. 90 pp. 1957. $3.75)

The aim of this work is to bring about an increase in the "vitality and relevance of scholastic philosophy," as represented by its greatest exponent, St. Thomas Aquinas, in the thirteenth century. By a skilful use of the technique and terminology employed by St. Thomas, the author seeks to reconcile and set out all the various relationships of science, philosophy and theology. The three ultimate ends of human life — temporal natural happiness, eternal natural happiness, eternal supernatural happiness—are correlated with the three great disciplines of science, philosophy and theology. They pertain respectively to the three great gifts of the Spirit — knowledge, understanding and wisdom. The degrees of abstraction involved are analyzed; the differing views of intra-Thomistic thinkers and writers are examined; and the author puts forward his own hypothesis to reconcile the differences. He ends with a call to Roman Catholic thinkers to respond to the challenge of the age with a vital re-affirmation of the Thomistic insight into reality.

Owing to its special subject-matter, which a reader might not guess from the title, the book makes difficult reading, but it is rewarding as a stimulating exercise to the mind.

D. GURUMURTI

Elements of Social Science. By C. V. SREENIVASA MURTHY. (Kavyalaya Publishers, Mysore. viii+230 pp. 1957. Rs. 2.25)

What is science? How social is science? These questions are of the utmost importance in understanding the "cultural lag" of our times. This book does not deal with this problem directly, for it is specially written to serve as a textbook. The contents are well described by Professor A. R. Wadia in his short Foreword:—

> Apart from the introduction, he [the author] covers in the succeeding chapters topics like man and his environment, individual and society, types of social organizations and technology and society. In the course of his book, he has made use of the leading modern classics in sociology and has not failed to notice typical Indian ideas which have governed the constitution of Hindu Society.

The book could have been made more useful, however, if the author had referred to *The Science of Social Organization* by Dr. Bhagavan Das. This book contains a mine of information about social organization and its spiritual basis in Indian society.

A useful point taken up by the author is that of causation. It is rightly stated that causation in the social sphere is reciprocal. This is well illustrated by the example of poverty and its relation to crime. While poverty may be the cause of crime, it is also possible for crime to be the cause of poverty.

The book will be of particular interest to beginners in the study of sociology, for it is written in simple and clear language.

SITA RAM JAYASWAL

A Saint's Call to Mankind: A Plea for a Spiritual Revaluation of Life. By MADAN MOHAN VARMA. Foreword by S. RADHAKRISHNAN. (Author, Jaipur. xvi+174 pp. 1957. Rs. 2.25; cloth and gold, Rs. 3.00; 6*s*.)

Shri Madan Mohan Varma has done real service to the English-knowing world by rendering into English the universal teachings, both ethical and metaphysical, expressed simply and profoundly by one who (though anonymous in print by preference) has evidently a deep understanding of them.

Chart and guidance are available in the first fourteen chapters for the "pursuit of truth and the practice of virtue" by the individual; and his relationship with environments and society is explained. Eternal ideas on wisdom, *sadhana* and silent communion are stated in three chapters in simple form. The last chapter contains answers to questions on philosophy and ethics. A useful Glossary at the end of the book gives the English meanings of many Sanskrit words.

Stress is laid throughout on the doctrine of individual exertion and adherence to duty by service, devotion and unity — all injunctions of great sages down the ages.

A.R.

New World Writing No. 12. (A Mentor Book. New American Library of World Literature, New York. 288 pp. 1957. 50 cents)

This stimulating addition to "New World Writing," which is steadily becoming popular, offers a selection, to quote from the words of the "blurb," of "what is fresh and significant in fiction, criticism, drama and poetry from the work of writers throughout the world."

Among the complete short stories included in this number mention should be made of *The Centre of Hell* and *Papa is Very Mediæval.* I was particularly glad to read a chapter from Balachandra Rajan's new novel to be published shortly. In criticism, George

Wain's assessment of Orwell would appeal to many. Harvey Swados and Saul Bellow discuss in two essays some of the problems of modern fiction in America.

Undoubtedly the best section is the poetry one, prefaced by a note from its editor, Mr. Tambimuttu, who is now living in the U.S.A. Two lines from the *Tree of Life* reiterate the timeless necessity of poetic pleasure and provide also an *apologia* for this miscellany:—

In the broad caverns of human existence shine
From phosphorescent crannies poetic pleasures.

DILIP KUMAR SEN

Niruttama. By BALWANTRAI K. THAKORE. (Maharaja Sayajirao University, Baroda. 180 pp. 1957. Rs. 2.00)

Today our Constitution accepts women as equal with men, but the topic was a much discussed one in Shri Thakore's time. This poem mirrors some of his views regarding family life, the position of women therein, etc., through the thoughts and words of Niruttama, the heroine of the piece, who has left her husband's house after only four months of married life, owing to an unhappy misunderstanding.

Through a closely-knit pattern of the various characters — Niruttama's cousin; Shripal, her husband; his mother; Nalini; Pravalrai and Akik and the heroine herself — the pros and cons of the social questions mentioned are discussed. The prevalent ambivalent attitude towards women's position is condemned by Niruttama, but she is later made to feel by the poet that the wife's apparent inferiority to the husband does not necessarily lower the woman. It is dependence, no doubt, but it has its rewards and is preferred by many to the loneliness of a woman competing with men. Moreover, marriage is not only the union of two but also brings together many more.

The poem remains unfinished, owing to the poet's death, and some of the questions raised remain unanswered. The style is clear and precise, and conveys solid thought in unambiguous words.

CHITRA DESAI

The Incredible Sai Baba. By ARTHUR OSBORNE. (Orient Longmans, Private, Ltd., Calcutta 3. 100 pp. 1957. Rs. 5.00)

Sai Baba, who died in 1918, has a large following in India, and is held in high esteem by Hindus and Muslims alike. His real name is not known. But it is supposed that he was born of a middle-class Brahmin family in a small town in Hyderabad, Deccan. Once when asked by a Magistrate what his creed and community were he replied, in his own peculiar way: "Kabir" (the mediæval mystic, who transcended all creedalism) and "Parvardigar" (Providence or the All-protecting), respectively.

A strange figure, teaching Hindus and Muslims alike, keeping a sacred fire burning in a mosque, raging at his devotees, even beating them with sticks, answering unspoken thoughts, flinging stones and abuses at an unbelieving visitor to drive him away or performing a miracle to attract him, openly asking for money and then giving it to others, he was a spiritual Gargantua....

He is credited with many a miracle, which he performed, however, saying, "I give people what they want in the hope that they will begin to want what I want to give them." And what did Sai Baba wish to give to his devotees and disciples? Self-knowledge, in the Advaita tradition.

The author has done well, indeed, in presenting the Western readers, particularly, with a highly readable account of the life of one of the modern spiritual stalwarts of India.

G.M.

A LETTER FROM LONDON

London, April 30th

THE RUSSIAN GOVERNMENT'S ACTION in raising the question of American H-bomb flights across the Arctic in the direction of the Soviet Union focused attention once again on the dangerous edge of a precipice to which the world has been brought by the advent of nuclear weapons and guided missiles. The ready disposition in official Western circles to treat this Russian complaint as just another manœuvre in the propaganda battle does not alter the fact that the massive developments of nuclear technology in the past five or six years have created an actual situation in which it is physically possible for the two nuclear colossi to launch a sudden annihilating attack on the calculation that the other side will suffer such destruction in the space of a few hours as to be incapable of much resistance and ready to accept a cessation of hostilities on any terms.

The great tragedy of this alarming situation is that the leaders of both alliances, and certainly their peoples, have no positive will to gamble everything on this single throw of the nuclear dice. Before the last war there usually existed in the Governments and Cabinets of those nations whose vital interests at various times came into increasing mutual conflict what was known as the "war party," a group of influential ministers who believed that war was inevitable, and that the nation should be prepared, militarily, economically and psychologically, to wage it.

The advent of nuclear weapons has deprived such theoreticians, whether inside or outside government, of the kind of influence and authority which they undoubtedly exercised in the days when war between the Great Powers, catastrophic though it might be, was still an operation within the control of those who were obliged to wage it.

War has become, as Mr. Selwyn Lloyd truly declared the other day, an evil, and he went on to argue that, such had been the advance in the development of conventional, as distinct from nuclear, weapons, that all war was evil. The Russians would put it differently, since it is well known that they have no time for abstract conceptions of good and evil. They would oppose war for the simple reason that it is destructive of the fruits of human labour and progress, on a scale never before imagined possible.

While prepared to concede that Mr. Khrushchev and his colleagues are not militarists in the same way that Hitler was, Western policy-makers argue that a highly centralized dictatorship, like the Russian Government, always has the power to launch a sudden aggression, which the slow and cumbrous democracies do not. The Russian Government, it is pointed out, is not subject in its decisions and actions, as democratic countries are, to the pressures and feelings of public opinion. The Russian Government, like all dictatorships, is a law unto itself, and its decisions and actions defy prediction.

This is the evaluation of how the West stands in relation to Russia which forms the foundation on which Western policy towards Russia is based. Measured by this yardstick, everything that Russia does in the realm of world affairs is regarded as primarily inspired by the desire to weaken and divide the Western world, to sap its economic, political and military strength, to weaken its influence and to prepare for the day when conquest will be sought by all-out war.

If the Russians suspend their testing of H-bombs, this is denounced as a propaganda manœuvre. The Russian proposal for Summit talks is another

manœuvre to exploit the universal desire for a relaxation of world tension. If President Nasser is invited to Moscow, Mr. Khrushchev is engaged in more malevolent intrigues to extend Russian influence in West Asia.

When Mr. Aneurin Bevan expressed the view in the House of Commons that there could be no objection to Mr. Gromyko, the Soviet Foreign Minister, meeting the British, American and French ambassadors separately for pre-Summit talks, Mr. Selwyn Lloyd's immediate reaction was one of surprise that Mr. Bevan should take what he called a Russian view on this matter. Mr. Bevan was accused by angry Tory M.P.'s of being a "fellow traveller" because he dared to think the Russians might be in the right and the West wrong on this small procedural matter.

The obstinate refusal of people in high places in the West to allow the possibility that, on issues affecting the fate not only of Russia but of the whole world, the Russian Government may be genuinely moved by concern for the larger interests of the world, is a cause for serious concern. When responsible Western statesmen have convinced themselves that such distinguished and responsible thinkers as Dr. Schweitzer, Shri Rajagopalachari, Professor Bertrand Russell, Mr. Aneurin Bevan, the late Dr. Einstein, together with hundreds and even thousands of expert scientists in scores of countries, leaders of the Christian Churches, eminent writers, authors and musicians, are guileless simpletons for their willingness to accept as genuine and honest certain Russian decisions and proposals for ending the menace of further H-bomb tests, one begins to despair of ever seeing an end to the arms race and the Cold War so long as there is no change in the men who control Western policies.

Even the Moscow correspondent of the London *Times*, whose sense of responsibility and clear judgment can hardly be called into question, wrote in a series of articles on "Mr. Khrushchev's New World" that the Soviet Prime Minister is really concerned to secure a relaxation of East-West tension.

> He would be content if it [the Summit conference] produced one or two partial agreements, provided they slowed down the armaments race [wrote the correspondent]. He wants to have more resources with which to enter more fully into the competition in the standard of living and, at the same time, have more goods for export to the countries of Asia and the Middle East. This would quicken a new and more intricate form of rivalry with the West, but it is largely a question of degree. No one expects a drastic cut that would release enormous resources; and even while armaments pile up, the Russian living standards are already rising. Mr. Khrushchev wants to quicken the pace.

Even Sir Winston Churchill, in a postscript to his war memoirs, sees more reason for optimism about a peaceful resolution of the natural rivalry between Russia and the West than at any other time. Providing the free world holds together and maintains its strength, he concludes, especially Britain and the United States, "Russia will find that Peace and Plenty have more to offer than exterminatory war."

The imputation in this remark, made by the man whom Mr. Macmillan regards as "the greatest of all living Englishmen," is that the leaders of modern Russia have not made up their minds on their choice — Peace and Plenty, which the age of nuclear technology has made possible on a scale undreamed of by Marx and Stalin, or exterminatory war. It is a harsh judgment for a distinguished statesman to continue to make on the rulers of a great nation.

President Eisenhower put forward the extraordinary view the other day at his press conference that the armaments race could be expected to go on for forty or fifty years. It is certainly difficult to imagine in present circumstances how

the vast nuclear war machine, keeping the Great Powers and many other countries in a state of semi-mobilization, is going to be reduced to reasonable and safe proportions. But if the problems involved are approached in the conviction that the world is going to maintain this fantastic military stance for another generation, their solution will hardly be facilitated.

Nuclear war being exterminatory, and this being more and more universally recognized, it follows that the statesmen of the world, and their peoples, must recognize another equally important fact that is new to the second half of this twentieth century, namely, that international relations can no longer — if the world is to survive — be based on the old idea that the threat of force can be used as an instrument of national policy. It is a difficult concept to grasp, because it means that sovereign states will either have to agree to surrender their ancient prerogative of relying on violence to protect their interests in the last resort or perish in one last and futile attempt to do so. Nuclear weapons, which put into the hands of a few Governments the ability to wipe out small nations entirely, lay waste continents and spread a belt of poison round the entire earth's atmosphere, have rendered the ideological conflict between Communism and Capitalism a dangerous luxury which the world as a whole cannot afford. Once this is recognized in Washington and London, as well as in Moscow and Berlin, and national attitudes are adjusted accordingly, the real interests of Communism and Capitalism will benefit alike, and the rest of the world will be able to breathe, in the literal as well as the metaphorical sense, more freely.

SUNDER KABADI

LEAVES FROM A PARIS DIARY

[**Shri Baldoon Dhingra** writes this month of two exhibitions of works of art, and for such Paris has long been famous. Do we not see the happier side of our world's growing smallness in that both these exhibitions draw Parisians' attention to the work of artists from far away? — ED.]

JAPAN has done a good deal in recent years to make its contributions to world culture known to the West. Japanese films, paintings, plays and literary works have won wide acclaim in Paris and other parts of Europe. Films like "The Gates of Hell," "Roshomon," "Okasan," "The Harp of Burma," have fascinated audiences. The Noh plays and the Kabuki theatre have shown the dramatic genius of the Japanese people, and a display of the art of the kimono, rich and glowing, at the Musée Cernushi was sheer enchantment. Skilled translators like Donald Keene have conveyed the spirit of Japanese prose and poetry into English, and some novels like *The Snow Country*, published under UNESCO auspices, have brought to light the riches of the contemporary Japanese novel.

Now, to crown it all, there is an exhibition in progress called "Japanese Art through the Centuries." The Japanese art show, which was inaugurated by Prince Nobushito Takamatsu, brother of Emperor Hirohito, presents a unique over-all view of Japanese art from the year 2000 B.C. to modern times. The show follows the development of Japanese painting, engraving and sculpture through the Yayoi period into the first centuries of the Christian era. There are

specimens of the earliest period and of the third to the sixth centuries, which is the period of baked-clay figures of men, women and animals which decorated the burial grounds of important persons. There are some fine examples of the period when Buddhism was first introduced into Japan from Korea (the Asuka period, 538-645 A.D.), of the Nara era (645-793), with its Chinese influence, and the Heian period (794-1184), when Japanese art became truly national. Then in different rooms were specimens from the Kamakura, Muramachi, Momoyama, Edo and Meiji Taisho periods, which bring us to the twentieth century.

The show, which gives fine specimens of horizontal scrolls, sculpture and painting, is most intelligently selected and presents with taste and economy only the best in each period. One hundred and forty-three priceless items from monasteries, temples, museums, private collections and the royal household have been handsomely displayed at the Musée National d'Art Moderne. The visitor is afforded a unique view of Japanese art at its best. As Japanese Art or Eastern Art in general is very strange to the casual visitor, the Musée Guimet arranged a series of lectures, film shows and slide shows to explain the various schools of Japanese painting.

These valuable introductions will help people look at these unfamiliar masterpieces with a different eye. This will demand a new approach and new attitudes. It will make people study the basic patterns of Japanese culture. Without that religious and cultural background, no real appreciation of Eastern, or for that matter of any, art is possible.

I was pleased to see the new exhibition of Raza's work. Raza, once a Bombay artist, known for his wizard patterns and mysterious-looking cottages, has now become an artist in the French tradition. He won the Prix de Critique in 1956 and has stepped from the ranks of the struggling artists to the group of artists who have begun to count. His paintings are sought, and will, as he grows in stature, become more and more valuable. A few years ago, when I saw him in his little attic in the Rue Chaptal, he was illustrating a series of *de luxe* editions of the works of Edgar Allan Poe. I felt that Poe brought forth the qualities of magic so much in evidence in the paintings of Raza. In the present exhibition there are numerous eerie works which are full of a mysterious quality which gives to the paintings the loveliness of a night filled with many stars that struggle to come forth from the clouds. Above all, Raza's work, like most modern paintings, is rich in form, texture and design. There is a certain sense of foreboding, but happily there are still some glimmerings of joy. The heart is not yet still as in most contemporary works one sees around one; there is not that strange feeling of a death in which the heart has ceased to function.

Death is not in dying;
But the unfeeling
Heart, when the winds are crying,
In a fever, stealing
O'er the bright eyes, glazing
That mirrored plunder
Once a bright flame blazing
The world's true wonder.

Death is not in dying
But in forgetting
Beauty, the white clouds flying
The swift winds flowing.
That is the real death, leaving
The heart unstirred,
Feeling no pain of grieving,
No singing Bird.

BALDOON DHINGRA

ENDS AND SAYINGS

"————————ends of verse
And sayings of philosophers."
HUDIBRAS

Men of good will throughout the world will deplore the recent sweeping victory of the ruling Nationalist Party in the Union of South Africa, with *apartheid* blazoned on its banner. The triumph of racialism at the polls from which the great majority were excluded is an inglorious victory, and humanitarians must deplore the flouting, by the advocates of injustice in South Africa, of the moral law. It has not moved a hair's breadth from the position unequivocally stated by the great lawgiver of ancient India:—

> Justice, being violated, destroys; justice, being preserved, preserves; therefore justice must not be violated, lest violated justice destroy us. (*The Laws of Manu,* VIII. 15)

Believing justice and harmony indissolubly linked and that nothing is finally settled that is not justly settled, we see the confidence of self-interest and prejudice in racialism as no better placed than that of a light-hearted boating party on the Upper Niagara River, drifting towards the Falls.

Injustice being "everyone's business," as Mr. Claude Houghton makes his Mr. Bramley declare, what is happening in South Africa is, as Pandit Nehru has recognized, "most vital to the whole world." No half-way measures like gentler administration of *apartheid* can correct the denial of human dignity which it implies. Nothing but acceptance of human brotherhood and its implementation in even-handed justice can save the Union of South Africa from disaster and win for it the sympathy of world opinion, now alienated.

> The voice of human distress speaks to man across the border and its relief cuts across regional, racial and international barriers. Its appeal is to the essential humanity in man. The world can be saved from the onrush of violence only by the steadying and gentle influences of love and compassion.

Thus spoke the President of India, presiding over the Annual General Meeting of the Hind Kusht Nivaran Sangh (Indian Leprosy Association) in the last week of April at Rashtrapati Bhavan. The kind of humanitarian service the Association was rendering was described as a cementing force "in this world of divided aims."

The Union Health Minister, Shri D. P. Karmarkar, appealed to non-official organizations. Leprosy should be fought efficiently within the next ten years. He added:—

> The Government of India, without any exaggeration, are prepared to be at the disposal of private and non-official bodies on merit.

On another occasion, addressing the Annual General Meeting of the Tuberculosis Association, he is reported to have said:—

> Without the enthusiasm and voluntary cooperation of medical men and social workers and non-officials nothing that the Government could do by way of money and materials would effectively solve the problem.

Creditable work has been done by the Central Social Welfare Board for children, women and the handicapped during the past year. A comprehensive review of activities carried on under the Board's auspices was presented by its Chairman, Shrimati Durgabai Deshmukh.

Shrimati Deshmukh referred to the criticism that the work done by the

organization was really not necessary and that it was high time that the Government set up a Ministry of Social Welfare. Urging the need for the continuation of the Board, Shrimati Deshmukh rightly opposed the suggestion for a Social Welfare Ministry, as it would seriously retard the working of the voluntary institutions. She remarked that such a course would

> have the effect of dampening enthusiasm and of creating a feeling of uncertainty in the minds of some of the workers and paid employees, and thereby of detracting from the advantages of continued and concentrated work.
>
> What is required is freedom of action and power to execute quickly whatever programme has been decided upon, with the full backing of the Government.

The success of such work depends on the timely release of grants to voluntary institutions to go forward with their programmes. A Ministry with its rigid set-up cannot assure that minimum of delay so essential for maximum achievement. An autonomous Board implies a real decentralization and it will have the flexibility to take into account local conditions and variations. The pattern of the Central Social Welfare Board has been evolved with these objectives in view; Shrimati Deshmukh went still further and urged that there should be more such organizations:—

> The problem is one of real decentralization and devolution of certain essential powers—administrative, executive and financial—and after careful choice of a body of persons, to put enough trust in them and leave matters largely to them.

A refreshing note about official delays appears in the "Gossip" column of *Yojana*, published by the Government of India on behalf of the Planning Commission. A peasant is quoted as commenting:—

> Our first battle was against the British, the second against the princes and the third against the landlords. We have yet a fourth one to fight and win before we can be really free. This is against politicians and government officials.

But this gossip seems to be having effects. Not only do the Health Minister and Shrimati Deshmukh speak about it, but no less a person than our Premier is seriously asserting a similar view.

A frank and forthright statement was made by Prime Minister Nehru recently; he declared that State-sponsored co-operatives did "infinite harm" to the movement and that the Government was "quite wrong" in accepting some of the decisions of the Rural Credit Survey Committee. Inaugurating the Third All-India Co-operative Congress in New Delhi, he said:—

> The three basic pillars of India right at the base should be the village panchayat, the village co-operative and the village school. It is on that the whole structure of India, political, economic and social, could be built up.

Expounding his views on one of these, he shook to its foundation the pillar of co-operation as at present found in India. He expressed himself as against a State-sponsored co-operative movement, adding that

> it does infinite harm in the sense that it does not allow people to learn how to do things themselves and how to develop the spirit of self-reliance and self-dependence.

Criticizing the tendency of the Rural Credit Survey Committee to put an end to the small co-operatives and recommend bigger ones, Pandit Nehru said that one of the arguments for the bigger co-operatives was that they could do much better work with larger resources.

> I agree there is something in that argument and may bring some temporary results, but in possibly achieving those temporary results, it will do permanent harm and come in the way of the spirit of self-reliance and encourage something which I think is completely wrong

and which is prevalent in this country, that is, looking up to Government for everything.

It is regrettable that in spite of some fifty years of labour in the field India has made little progress; the co-operative movement lacks self-reliance. It has been viewed more as an administrative problem than as a business proposition, and too little has been done in training the selected executives in the art and practices of business management so as to develop in them capacities for quick decisions and prompt execution. Urging the need for the cultivation of the right spirit, Prime Minister Nehru said:—

> You know I am part of the Government, but even so, I feel that this looking up to Government or any policy which encourages people to look to Government to help them at every stage is wrong because *the biggest thing we want in India is the spirit of self-reliance and self-dependence.* Of course, Government's business is to help. I do not deny that. But *it is one thing to help and it is quite another thing to boss.* Inevitably, the tendency to boss comes not perhaps so much at top levels, but the lower down you go, the petty officials become not petty bosses but big bosses. Therefore, I say quite definitely that this tendency, which is encouraged by the Rural Credit Survey Committee report and which we, as Government, unfortunately adopted, is a bad tendency and we should try to get out of it as quickly as we can and aim at small co-operatives without official interference. Where help is necessary, of course, it should be given. [Italics ours]

While deploring the present approach to the co-operative scheme, the Prime Minister emphasized that this movement alone offered the right philosophy to remould the present materialistic, acquisitive society into a Welfare State seeking the greatest good of the greatest number. He said:—

> Every modern State, whatever its broad economic policies, had played a tremendously increasing part not only in dealing with matters positively, but in curbing the tendencies of the acquisitive society. The State had tended to bring about equality of opportunities and diminish the tremendous difference which existed between various groups. While doing so, the State had naturally a tendency to interfere. Sometimes interference might have gone a little too far according to the opinion of some people and it invaded the freedom of the individual a bit too much. No individual, of course, had absolute freedom. But if individual freedom were valued, how were they to find a balance between individual freedom and at the same time getting out of the clutches of acquisitive society where indeed individual freedom rested only in theory? Now, the co-operative movement seemed to offer the philosophy, the method of approach which would aim at this kind of social purpose without infringing individual freedom too much.

The business of the State is to interfere as little as possible in the management of affairs by private citizens as in private enterprise. We, therefore, welcome Prime Minister Nehru's ruling and hope that it will be enforced not only in the Co-operative Movement but in other departments also. Totalitarianism is a political evil and instead of a Welfare State builds a Slave State.

A tonic to offset the chill of pessimism brought on by the prevailing winds of "Admass" culture is found in an announcement by the Film Critic of *The Observer* of April 20th:—

> We hear and read a lot about the harm done by the cinema, or at least the harm the cinema might do, with its preoccupation with sex and violence, its low standards of taste and crude sensationalism. Now something has happened which might help the cinema to do good: the Johan J. Smit Foundation of New York is sponsoring a film script competition for persons in this country, to be administered by the British Film Institute. The theme is peace and international understanding. The prize is one thousand pounds.

The closing date is October 31st, 1958. All details can be obtained from the Secretary, British Film Institute, 164, Shaftesbury Avenue, London, w.c. 2. The judges' task

> will be to choose the script which, if filmed, would be "best calculated to promote international confidence, understanding and tolerance."...

The golden merit of the competition, of course, is that it changes the whole direction of intelligent interest in the cinema, from perceiving what is wrong with it to conceiving what might be right for it.

Further comment is hardly needed, except, perhaps, to ask on what foundation unity and understanding can rest. Could not the ancient theme of the Upanishads serve here as seed-point? For they proclaim that, behind the disparities of existence, there is in reality One Life, One Self. Whoever sees all beings in the Self, and the Self in every being, does not look down upon any creature. For him who knows all beings are the Self, what room is there for sorrow or delusion? To incarnate this "Idea" in moving pictures, at the level of our minds and hearts, would be a stiff challenge, but what other unassailable basis for brotherhood could there be?

In her "Re-Assessment of Rabindranath Tagore" in the quarterly *Gandhi Marg* (Bombay) for April, Miss Ethel Mannin reaffirms the belief of her youth — a belief which we share — that Tagore's poetry "has something of very great spiritual value for the modern world." She feels, however, perhaps too pessimistically, that

a generation which accepts the pretensions, the wilfully obscure nonsense that it does accept as poetry, can have no use for either the lyricism or the mysticism of a Tagore.

Tagore, like Gandhiji, represented that most potent combination in the interpenetrating worlds of thought and action — a practical idealist. Through Tagore man's spiritual aspirations, as through Gandhiji the moral conscience of mankind, found voice.

"Preoccupation with eternal truth" may indeed be the *leitmotif* of all Tagore's poetry in the round, but it seems a strange charge to bring against the creator of Santiniketan, which developed into the Visva-Bharati University, that

when Tagore ... attempts a consideration of practical issues he ceases to be on firm ground but slips away into an insubstantial world of half-truths and unrealities.

Time may yet fully justify even Tagore's "astonishing assertion" that "our real problem in India is not political. It is social."

Picasso, in a press interview, has condemned the earlier great painters, such as Leonardo, Michelangelo, Rubens, Rembrandt and others. Dr. F. H. Heinemann diagnoses this — in "The Dictatorship of the Half-Educated" (*Hibbert Journal*, April 1958) — as due to the painter's overrating his own "certainly enormous technical ability," which does not itself "create forms and creatures that *live*." Yet the semi-educated are in danger of taking the painter's *obiter dicta* as authoritative, spurning what *he* rejects, because of his celebrity and the soaring prices his works command. It is not only in ancient history that treasures have been destroyed—witness the disastrous Nazi-Party influence on the cultural life of Germany. The same danger exists, more subtly, in democratic societies, where "mass-production and the incentive to reach and impress as many people as possible" make dictators of the half-educated masses, bringing publishers, journalists, cinema, radio, television, too often down to their level of taste. When the half-educated come to power the danger increases.

Men act on their belief, but whereas an educated man preserves the faculty of criticism, including self-criticism, an uneducated person lacks this power and is therefore capable of blind actions.

Suppose a devotee of Picasso were in power in France as Art Director, acting blindly on his master's opinions as truth, would he not scorn the despised masterpieces in the Louvre and work to

replace them with approved exhibits? Nazi Germany saw (Dr. Heinemann here cites Paul Ortwin Rave's *Kunst Diktatur im Dritten Reich*) 28 museum directors dismissed, 16,000 exhibits plundered, French Impressionist paintings burnt, 1,052 pictures by Earnest Nolde, 417 by Kokoschka and 380 works by Barlach excluded, Eduard Munch and Rembrandt censured, until "this expulsion of the spirit culminated in the burning of 1,004 pictures and sculptures and of 3,825 water colours, drawings and etchings."

What can be done to safeguard the future? Dr. Heinemann answers:—

> . . . generally speaking, whatever our position, we should never play to the gallery . . . we should never transform truth into a merchandise. . . . The marketing of truth is one of the greatest cultural evils of our time; for it transforms truth by making it saleable. The "saleability" becomes more or less the deciding factor . . . it is our fate to live in an age of decline, nevertheless the demand on us is . . . not to fall but to rise.

The coin of fashion, as much as the coin of commerce, corrupts, since Truth, being spiritual, cannot be bought or sold.

Where is the *whole* education to be found? It is, it has been claimed, no vague Utopian idea, but already offers its possibilities to those of open minds, noble hearts, active powers. Men have named it Divine Wisdom — *Theosophia*.

Rajkumari Amrit Kaur, President of the Tuberculosis Association of India, painted a dismal picture of the prevalence of tuberculosis in the country, which was making inroads in the rural areas too in spite of the anti-tuberculosis campaign carried on during the past fifteen years.

On account of rapid industrialization and the proliferation of slums in big towns, tuberculosis is making rapid strides in spite of medical measures to check the disease. Extensive use of the anti-bacterial drugs has not minimized the havoc caused by this scourge.

> Preliminary reports indicate that the incidence of tuberculosis is as bad as it was thought to be about 15 years ago.

The returns from the lavish use of funds for anti-tuberculosis injections and kindred remedies are very unsatisfactory and disappointing. The immediate need is the provision of better houses to live in and better food to eat. Some of the vast sums of money now spent otherwise should be turned into "providing for healthy living conditions," of which Lt.-Col. Jaswant Singh spoke. Quicker and better results would then ensue.

It is most regrettable that the Union Minister of Education, Dr. K. L. Shrimali, should approach the public-school system in what seems to be a narrow-minded and short-sighted manner. He characterizes it as "the greatest source of social inequality." This is neither fair nor correct. He forgets the valuable role that the public-school system has already played in national education. The Minister was inaugurating the twentieth annual meeting of the Indian Public Schools Headmasters' Conference in New Delhi in April, when he declared:—

> Those who are administering the public schools must realize that a society which is gradually moving towards the socialistic pattern will not accept a system of education where money is the main criterion for admission to a school. Such a system perpetuates class division and is the greatest source of social inequality.

Dr. Shrimali commended the exemplary standard of education. One would have thought that the public schools deserved encouragement for the splendid work they are doing and that the Government would devise ways and means to raise the standards of other schools to their level. Instead, the Minister has criticized the public-school system as

charging high fees and being available therefore only to the well-to-do.

The "socialistic pattern of society" can hardly require that a more efficient way of imparting education should give way to a less efficient. It is desirable that the best possible education should be available to more and more people; the statesmanlike way is to make the best forms cheaper by subsidizing them, not to favour others solely on account of their present scale. If the public schools carry out their task of education well, they deserve to be helped in money—and left alone in methods, free from official and inexpert interference.

The fees may be high, but one should not ignore the fact that the major strength of these schools is the children of middle-class parents who would rather invest their income in a good education for their children than in houses.

While conceding the Minister's plea for reduction in the cost of public school education if it is to be within the reach of an average parent, one cannot agree with his statement that the public-school system is only training "snobs and not good citizens." Originally started in England with the purpose of training the sons of feudal nobles for democratic leadership, these public schools have undergone a tremendous change and have brought out such eminent products as Pandit Nehru from Harrow, Mr. Attlee from Haileybury and the late Mr. Roosevelt from Groton School, who bear eloquent proofs denying the Minister's allegation. And are such leaders of the British Labour Party as Strachey and Dalton of Eton, Gaitskell and Crossman of Winchester, and we can name others, all snobs? A public school draws boys from every part of the country, who by living together learn how to resist the tendencies of petty loyalties to region, class, creed and clan. Public schools are one of the great unifying factors in this respect.

Further, they have ensured an educational process which is well balanced and brings out self-reliance and initiative in the child. Character-building is not just woolly idealistic talk but a practical reality in these schools.

Yet another reason for the Minister's prejudice against the public schools seems to be their medium of instruction.

So long as higher education is in English, it is not only unfair but premature to expect these schools to switch over to Hindi, a language with a limited field of knowledge, scientific and cultural, and fewer books to study, which has still to establish its claim as the common, unifying language of the country.

We hail a victory of universality over parochialism in the choice of the English medium for *Vák*, a new quarterly review of Asian literature and arts edited by Shri Sachchidananda Vatsyayan from A75-D2 Motibagh, New Delhi. "About Ourselves," in which *Vák* makes its bow in its 132-page Spring issue, offers such pregnant observations as that

> the cause of literature is better served by looking for universality and conceding exceptions than by looking for divisions and conceding identities

and that

> the occidental may exercise himself that "he who runs may read," but the oriental will consider it a sound criterion of writing that "he who reads may pause" and ponder.

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